DOCUMENT RESUME

ED 224 733 SO 014 385

AUTHOR	Belsky, Gilbert; And Others
TITLE	The Holocaust: A Teacher Resource. Tentative Edition.
INSTITUTION	Philadelphia School District, Pa. Office of Curriculum and Instruction.
PUB DATE	79
NOTE	135p.
PUB TYPE	Guides - Classroom Use - Guides (For Teachers) (052)
EDRS PRICE	MF01/PC06 Plus Postage.
DESCRIPTORS	*Anti Semitism; Ethnic Bias; Ethnic Stereotypes; *Jews; Judaism; *Nazism; Religious Discrimination; Secondary Education; Social Discrimination; Teaching Guides; Units of Study
IDENTIFIERS	Concentration Camps; Genocide; Hitler (Adolf); *Holocaust; World War II

ABSTRACT

Information, activities, primary source materials, and other resources on the Nazi Holocaust are designed to help high school students examine and comprehend the catastrophic dimensions of the Holocaust. Objectives are for students to understand how a cultured society can become dehumanized; to realize that a Holocaust could happen again and that being apathetic in the face of evil is evil; and to feel compassion for all humanity. The guide contains 6 units. Unit 1, Stereotypes, Prejudice, and Violence, focuses on the origins and consequences of prejudice and groups of people who have been discriminated against throughout history. Units 2 through 5 deal with the history of anti-Semitism, the destruction of the Jews by the Nazis, world reaction to the Holocaust, and Jewish resistance to the Holocaust. Unit 6, Consequences of the Holocaust, focuses on punishments of Nazi war criminals, reparations to Jews for atrocities, and the beginning of the Zionist movement. Each unit contains background information, objectives, a vocabulary pre-test, a content outline, suggested activities, and a bibliography. Most units include excerpts of essays written by the Jewish people involved in the Holocaust and reprints from newspapers and books. Activities involve students in discussion, watching films, writing reports, drawing maps, conducting research, and other activities, such as filling in the blanks. A bibliography of print and audiovisual materials is included. (BY)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED224733

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☐ This document has been reproduced as received from the person or organization originating it.

X Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Norman Kline

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

The HOLOCAUST

A Teacher Resource

TENTATIVE EDITION

SP 014 385

Curriculum Office
INSTRUCTIONAL SERVICES
THE SCHOOL DISTRICT OF PHILADELPHIA

1979

© 1977 The School District of Philadelphia

Reprinted 1979

TO THE TEACHER:

On January 20, 1942, at Gross-Wannsee (a Berlin suburb), fifteen high Nazi officials made the physical extermination of European Jewry the official policy of Hitler's Third Reich. The conference discussants used such terms as "final solution," "special treatment," and "resettlement"--all euphemisms for genocide, the mass murder of a people. The horrifying consequences of the Gross-Wannsee meeting shocked people everywhere when it was learned that the Nazi criminal state under Hitler had killed six million European Jews, a million of whom were children. This was in addition to the more than six million non-Jewish civilians killed by the Nazis in concentration camps, slave labor camps, and reprisals.

In the course of such widespread slaughter, the Nazis paid particular attention to the Jews. Even when it became apparent that the Third Reich was losing the war and every able-bodied man and woman could be used to defend their country, the government did not relax its efforts or reduce the extensive organization and facilities it had created to effect the planned, systematic destruction of the Jews. It is this Holocaust--this complex of atrocities against Civilization--which is the subject of our Teacher Resource.

Any conscientious attempt to examine and understand the terrifying dimensions of the Holocaust is painful. It is extremely important, however, that students and teachers deal with the horror that shattered the framework of traditional Western values. How was it possible for a society that some considered the most cultured in Europe to be transformed into one in which genocide became a civic responsibility and, for some, a source of national pride?

To study the Holocaust is to appreciate that which makes living worthwhile: the laughter of children; the love of family; the warmth of friendships; and the glow of achievement. All human qualities disappeared as the Nazis proceeded in Nora Levin's phrase "to turn human beings into matter." The grim truth is that once impossible cruelty becomes possible, the Holocaust can happen again--to any group.

The suffering and heroism of Jews and non-Jews caught up in this catastrophe has to be told. It is history that is the proper concern of all people. Students must realize that apathy in the face of evil is evil.

The Holocaust curriculum materials contained in this guide should be incorporated within the secondary school social studies program. At the seventh grade level, the prescribed course of study deals with GEOGRAPHY OF THE EASTERN HEMISPHERE. In studying the Middle East, materials related to the Holocaust and the impetus which it gave to the establishment of the State of Israel should be introduced.

In the eighth grade American history program, students and teachers should explore the relationship between Germany and the United States in the 1930's, Hitler's policy of genocide and World War II and its aftermath.

The ninth grade World History and Government program provides an appropriate setting for introducing the materials contained in this syllabus throughout the course of a year's work.

The American history program in senior high schools presents another opportunity to deal with the Holocaust and the forces which lead to its implementation.

A senior high school course in International Studies is now under development and will include some of the Holocaust materials in this guide.

As part of the sociology course of study, students and teachers dealing with concepts such as scapegoating, prejudice, violence and genocide will find this guide a valuable resource.

It may also be possible in some schools to offer the Holocaust as a mini-course within the total social studies program.

To our best knowledge, this publication is the first official public school curriculum guide on the Holocaust in the country. Because we believe that the teaching of the Holocaust cannot be left to chance, we pledge ourselves to making our students fully informed.

Should you require assistance in the implementation of this guide, please contact the Division of Social Studies, 299-7797.

BERNARD G. KELNER
Associate Superintendent
for Curriculum and Instruction

GEORGE W. FRENCH
Director
Division of Social Studies

HAROLD KESSLER
Curriculum Specialist
Division of Social Studies

ACKNOWLEDGMENTS

The materials in this curriculum guide were prepared and written by:

Gilbert Belsky	Vice Principal, Sayre Junior High School
Leon Berlin	Teacher, Central High School
Sylvain Boni	Teacher, Central High School
William Brown	Department Head, Lincoln High School
Elaine Chernicoff	Teacher, Wilson Junior High School
Gloria Finkle	Teacher, University City High School
Morry Helzner	Teacher, Saul High School
Arnold Kahn	Teacher, Roosevelt Middle School
Harold Kessler	Curriculum Specialist, Division of Social Studies
Irvin L. LaBov	Teacher, Olney High School
Edward Schaeffer	Teacher, Masterman Demonstration School
Errol Schlessinger	Teacher, Wilson Junior High School
Jerry Segal	Teacher, Olney High School

The committee also wishes to gratefully acknowledge the support of the Anti-Defamation League of B'nai B'rith, The Jewish Community Relations Council and Gratz College as well as the assistance of:

Father Donald G. Clifford, S.J. - Jewish-Catholic Institute
Regis Hall
St. Joseph's College
Philadelphia.

Rabbi Henry Cohen - Beth David Congregation
5220 Wynnefield Avenue
Philadelphia.

Sister Gloria Coleman, SHCJ - Cardinal's Commission on Human Relations
Archdiocese of Philadelphia
222 North 17th Street
Philadelphia.

Dorothy Freedman - Jewish Community Relations Council
260 South 15th Street
Philadelphia.

Samuel Gaber - Regional Director
Anti-Defamation League
225 South 15th Street
Philadelphia.

Nora Levin - Professor of History
Gratz College
10th and Tabor Road
Philadelphia.

Dr. Franklin Littell - Chairman, Department of Religion
Temple University
12th and Berks Streets
Philadelphia.

CONTENTS

	Page
UNIT 1: STEREOTYPES, PREJUDICE, AND VIOLENCE	3
UNIT 2: ANTECEDENTS OF THE HOLOCAUST: A SURVEY OF ANTI-SEMITISM THROUGH THE AGES	17
UNIT 3: THE HOLOCAUST	35
UNIT 4: WORLD REACTION TO THE HOLOCAUST	67
UNIT 5: JEWISH RESISTANCE TO THE HOLOCAUST	71
UNIT 6: THE CONSEQUENCES OF THE HOLOCAUST	95
BIBLIOGRAPHY	115
AUDIO-VISUAL MATERIALS	122

WHY LEARN ABOUT THE HOLOCAUST?

Since "The Holocaust – A Teacher Resource" has been introduced, it has been instructive to read and hear the intense reactions to it – both pro and con. Most of the reactors have been positive in their comments to what I perceive is a carefully researched, objective document. A few have been opposed to it, and I would recommend that this opposition be noted in the manual – for pupils should know that some people even go so far as to deny the existence of the Holocaust. I would then suggest that the students compare these statements with the very real tattoo marks (or the scars of their removal) on the arms of those who suffered through that genocide and who are living among us; and then decide for themselves whether these atrocities ever took place.

The Nazi Holocaust was unique. It was not mass murder; it was not the death of opponents or the acts of those who were seeking revenge. It was an atrocity where human beings were used for inhuman medical experiments, where the victims were starved over a period of four or five years, and where millions of human beings were exterminated in gas chambers, merely because of who they were.

It was unique, too, because it happened in our time; it was a community problem then, and it is an onus on those living today; a burden on both the victims and on those who did not do what they should have done to prevent its happening.

It was the result of considering some human beings to be less than human. If this is done over a long enough period of time, it can make anyone numb to the consequences of a Holocaust – not only the victims but also the perpetrators and spectators of genocide.

Genocide is killing people, not because of what they do or did, but because of what they are. It can happen any place where people are angry or fearful about the mere existence of those who have come to be considered as less than human. It has happened only once in modern history. Yes, there have been other examples of mass murder – but they were part of a different phenomenon. They were generally the result of the hysterical extension of war or political conflict.

The Holocaust could have happened anywhere. The important aspect of its having happened in Germany was that it happened even in a country that was as highly developed as that one had become.

Rather than compare the Holocaust of the 1930s and 1940s with mass murders, it should be viewed as being similar to the instances in history that provide a vital lesson. One of these is slavery in America. Here was slavery as it never was in any other time or place, with insensitivity and inhumanness that were unique. Slavery is as old as human history, but no other manifestation ignored the humanness of the slave or made him or her a lower order of being as the American system did. This should be taught and understood, and it is.

We barely escaped our own Holocaust in the United States; several more generations of indifference and insensitivity to racial problems could have made us able to accept (or ignore) the pathological "final solutions" proposed by demagogues.

Nietzsche's philosophy of "Untermenschen" was little different from the U.S. Supreme Court's view in the Dred Scott case, where a slave was considered a property – not a person.

We were saved from such a Holocaust in America because Rosa Parks refused to go to the back of the bus when she did and because Martin Luther K g, Jr. showed the humanness of all humans.

The study of the Nazi Holocaust is necessary because those who are ignorant of history are doomed to repeat it. Since the Holocaust is still alive in the minds of contemporaries, it can be a more effective lesson than much of history which is only in books. This is a lesson for all of us.

The very reaction to the presentation of the manual proves its need, for the most well-intentioned comments have shown a misunderstanding of this chapter of history and its impact.

It is important to create an awareness of the kind of conditions which can lead to a Holocaust, and to realize its consequences so that such a degradation of the human spirit will never happen again.

It is important to show that such an event is not a phenomenon peculiar to one place, one people, one time or one issue; but is a wrong turn that humans can take unless they accept, admit, and assume the humanness of all other people.

It is important to study the Holocaust, for through it we can teach how to recognize warning signals; we can teach the need to live together with positive, affirmative values. We can and must make students aware of the horrendous consequences that will follow if we deny any people full membership in the human race.

TOBYANN BOONIN
Member, Philadelphia Board of Education

The newspaper headlines are gone; grass covers the barbed wire.

But justice still cries, "The story of the Holocaust must be told."

Told and retold until youth can build a world of reason and of compassion

Lest we are doomed to more burnings.

History has its mountaintops where human spirit and brilliance give a vision of what is possible.

History has its pits of despair where human degradation sinks beyond belief

The schools must teach both.

So that students can recognize evil and overcome it.

So that students can identify truth and possess it.

For the lesson of the Holocaust is meant for those of every race, religion, creed.

Indifference before cruelty is to begin one's own destruction.

The individual may be literate, well adjusted in home and community, obey the law, and yet fall short of being an adequate citizen if he fails to make the welfare of all people his proper responsibility.

It is right that the Holocaust be included in the social studies because teachers must extol the sanctity of life. Until that learning takes hold, stability and contentment will remain strangers.

When the common welfare is the concern of each, then perhaps, the victims of the Holocaust may find meaning in their sacrifice.

Then perhaps, justice will be done

As children, at last, look without fear into their future and

Pause in their play to wonder at the miracle of a butterfly on the wing.

BERNARD G. KELNER

UNIT 1 - STEREOTYPES, PREJUDICE, AND VIOLENCE

Background

Stereotypes are biased generalizations about a group based on hearsay, opinions and distorted, preconceived ideas. Stereotyping is a form of categorizing a group and generalizing about the group.

Stereotypes have also been described as "pictures in our heads." The stereotype can be used to justify one's acceptance or rejection of an individual or a group.

How one sees him or herself, how one sees others, and how groups and nations see one another, determine in many instances, the kinds of conflict and cooperation at work in our society and our world.

Prejudice and bigotry can, and sometimes do, lead to violence. Centuries of prejudice and bigotry led to the Holocaust (the planned destruction of 6,000,000 Jews and other victims, carried out in almost every country of Europe occupied by the Nazis).

The Holocaust marks that point in history when people plummeted to the depths of inhumanity, and the term "genocide" was born. How could this have happened in the twentieth century? Why and how were people able to perpetrate such barbarity?

It is the purpose of this unit to explore some aspects of stereotyping, prejudice, and the ensuing violence which they often cause.

Objectives

To enable students to:

1. Explore some aspects of prejudice.
2. Understand that prejudice and bigotry, left unchecked, can result in human destruction.
3. Understand that once what is deemed impossible cruelty becomes possible, it can happen again, and it can happen to any group. No one is immune.

Pre-Test

Have students define or identify the following:

1. genocide	7. Nazi	13. Israel
2. lynching	8. racial superiority	14. Ku Klux Klan
3. ghetto	9. scapegoat	15. propaganda
4. death camp	10. "tar and feathering"	16. stereotype
5. persecution	11. Holocaust	17. prejudice
6. slavery	12. Biafra	18. Karl Adolf Eichmann

Review and discuss the following terms and names in the pre-test:

genocide -- The deliberate and systematic destruction of a racial, political, cultural or religious group.

lynching -- The putting to death of an individual by mob action without due process of law.

ghetto -- The section of a city in which Jews were required to live (Europe) or the section of a city in which members of a minority group live because of social, legal or economic pressures.

death camp -- Term used to refer to Nazi extermination centers where Jews and non-Jews were brought to be put to death as part of Hitler's Final Solution, e.g., Auschwitz.

persecution -- The practice of harassing or oppressing individuals or groups especially for reasons of religion, politics, or race.

slavery -- The state of a person who is a chattel of another.

Nazi -- (National Socialist German Workers Party). Name used to identify members of the German fascist political movement which ruled Germany from 1933-1945 under Adolf Hitler.

racial superiority -- A concept which advances the view that some races are genetically superior to other races.

scapegoat -- A person or group (usually weak or powerless) who is the object of hatred and even violence in a situation where prejudiced people must thrust blame for their mistakes or actions on others.

tar and feathering -- Practice in earlier times when mobs would cover a person with hot tar and then feathers as punishment for some action.

Holocaust -- A term which refers to the systematic planned extermination of six million European Jews by the Nazis during World War II. Many non-Jews also perished.

Biafra -- Name of Ibo area of Eastern Nigeria which unsuccessfully attempted to secede during 1967-1970. Scene of ghastly starvation in which millions (especially children) were affected. A primary cause of the secession was the massacre of Ibo in the northern part of the country (KANO) by the majority Hausa-Fulani. Charges of genocide were leveled here.

Israel -- Nation formed in 1948 in what was formerly a British mandate. Intended as a sanctuary for European Jews who survived the Holocaust, as well as for Jews from other parts of the world.

Ku Klux Klan -- A secret society responsible for many lawless and violent acts against Blacks, Jews, Catholics, and other ethnic, religious, and racial minorities.

propaganda -- The systematic and widespread dissemination of particular ideas, doctrines or practices to further one's own cause or to damage an opposing one.

stereotype -- Stereotypes are biased generalizations about a group based on hearsay, opinions, and distorted, preconceived ideas.

prejudice -- A pre-judgment or opinion formed before the facts are known. In most cases these opinions are founded on suspicion, intolerance and the irrational hatred of other races, religions, creeds or nationalities.

Karl Adolf Eichmann--Gestapo officer in charge of the Central Jewish Emigration Office which forced Jews to leave Nazi-occupied countries up to October, 1939. Afterwards, he was in charge of the Department of Evacuation of Jews which scheduled, organized, and transported Jews to death camps.

Content

I. Origins

A. Discriminatory legislation

1. "Jim Crow" laws--laws in some Southern states that prohibited equal use of public facilities by Whites and Blacks (e.g. - buses, bathrooms, schools, restaurants)

2. Poll taxes--previously mandated in some states. Citizens were required to pay a head tax before being allowed to exercise voting rights

3. Property laws affecting women--married women were not allowed to own property in their own name in some states in the United States during the 18th and 19th centuries

4. Nuremberg laws--anti-Jewish racist legislation passed in 1935 by Nazi Germany

B. Stereotyped images of minorities

1. Reasons for stereotyping

a. Ignorance of other people and groups

b. Fear of other people and groups

c. Childhood exposure to family prejudices

d. Limited experiences with other groups

e. Exposure to subtle prejudices as shown through media

(1) Movies: unfavorable and unrealistic portrayal of minority groups.

(2) Radio: examples such as Amos and Andy and Rochester.

(3) Literature: examples such as Shylock and Fagin.

(4) Television: Archie Bunker, Maude, The Jeffersons.

C. Societal pressure on individuals to conform to prevailing prejudices

1. Unwillingness to accept non-group members on equal basis

a. Exclusive clubs and organizations

b. Restricted neighborhoods

2. Subtle institutional prejudices-unwritten and unspoken

a. Quota system on college admissions

b. Acceptance into private schools

D. Meeting economic needs

1. Competition for jobs often results in limited opportunity for employment and advancement.

E. Reaction to prejudice

1. People who feel they are the victims of prejudice sometimes develop feelings of prejudice against other groups.

F. Those groups in control do not want others to usurp their position of power.

II. Manifestations

A. Anti-Catholicism

1. There was discrimination against Roman Catholics before the Revolutionary War.

a. In the colony of Maryland during the French and Indian War, it was proposed that Catholics be subjected to a double tax.

b. This was later appealed and removed.

2. Most of the anti-Catholic feeling in this country was during the period of mass immigration in the late 19th and early 20th century.

a. Anti-Catholic riots in Philadelphia in May, 1844.

b. The mistaken belief was held by some that the Catholic immigrant was the cause of urbanization, slums, poverty, political corruption, and class conflict.

c. When our country took steps to limit immigration in the 1920's, it was felt by some that one of the reasons for this was anti-Catholic feeling.

3. The 1928 and 1960 presidential campaigns aroused broad discussion of religious liberty.

a. In 1928, fears were expressed that a Roman Catholic president could not fully be committed to religious freedom for all.

b. Others felt that a Catholic could not exercise enough independence from his church to be president.

c. In 1928 these were issues brought up by those opposed to the election of Al Smith.

B. Racism

1. After the Civil War the Constitution was amended to protect the rights of all citizens. However, prejudice and racism continued to exist.

   a. The Compromise of 1877, which left the "freedman" in the custody of southern Democrats, pledged to protect the Blacks in the exercise of their constitutional rights.

   b. Supreme Court decisions showed overt racism.

      (1) In Louisville, New Orleans, and Texas Railroad v. Mississippi (1890), the court ruled that a state could constitutionally require segregation on carriers.

      (2) Plessy v. Ferguson (1896) subscribed to the doctrine of "separate but equal."

   c. Disenfranchisement of Black voters using barriers such as property or "literacy" qualifications, as well as the "grandfather" clause.

      (1) In 1896 in the State of Louisiana there were 130,334 registered Black voters.

      (2) In 1904 in the same state that number had been reduced to only 1,342.

   d. Racist propaganda was readily available.

   e. Race riots in Atlanta (1906), and Springfield, Illinois (1908).

      (1) Both riots were started by false reports of Black men assaulting White women.

      (2) In both cities Blacks were indiscriminately murdered, and their homes set afire.

      (3) The local police, and militia did not, or could not, do much to stop the riots.

   f. "Jim Crow" laws requiring separate bathrooms, water fountains, public transportation, as well as separate homes for the aged, blind, and orphans.

   g. "Jim Crow" laws continued well into the 1900's.

      (1) Texas (1933) prohibited "Caucasians and Africans" from boxing or wrestling together.

      (2) Arkansas (1937) required segregation at all race tracks and gaming establishments in seating, betting, and all other accommodations.

      (3) Segregation in educational facilities

      (4) Brown v. Board of Education, Topeka, Kansas (1954) - reversed Plessy v. Ferguson (1896)

C. Anti-Chinese Discrimination

1. Burlingame Treaty 1868

   a. Chinese immigrants were denied privilege of American citizenship.

2. Chinese Exclusion Act 1882

   a. Stopped Chinese immigration for 10 years

   b. Chinese exclusion placed on a permanent basis (1904)

3. Exclusion Act repealed (1943) and replaced by a quota system.

4. Anti-Chinese slogans

   a. "Yellow Peril"

   b. "Chinese Menace"

D. Anti-Japanese Discrimination

1. Gentlemen's Agreement 1907

   a. Japan voluntarily restricted the number of Japanese who would be permitted to come to the United States.

   b. The United States agreed not to enact discriminatory legislation against the Japanese.

2. Immigration Act of 1924 - barred all Japanese immigration

3. February, 1942. Japanese-Americans moved into 10 relocation centers by Executive Order signed by President Franklin D. Roosevelt.

4. Korematsu v. United States, 323 U.S. 214. The Supreme Court of the United States declared that the Executive Order issued by President Roosevelt which forced Japanese-Americans into relocation camps was constitutional.

E. Anti-American Indian Policies

1. The advancement of the American frontier resulted in the displacement of the American Indian tribes from their traditional homelands.

   a. President Andrew Jackson's Indian policy (1829-1837)

2. The Homestead Act (1862) gave away Indian lands.

3. Formulation of the "reservation" policy

4. Dawes Act (1887). An attempt to break up Indian tribal solidarity

5. In 1924, citizenship was finally conferred on the American Indians by an act of Congress.

F. Sexism

1. Women were denied many rights because of role stereotype.

a. Right to vote

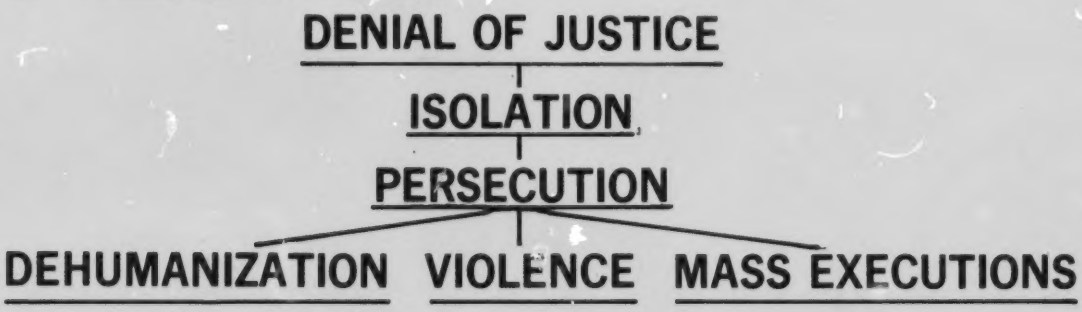
b. Right to own property

c. Right to higher education

d. Right to follow any career they were capable of

e. Right to receive equal pay for equal work

III. Consequences of Prejudice



A. Denial of Justice

1. Laws were not equally applied to all.

a. Poll taxes

b. "Separate but equal"

c. Unfair employment practices

d. Restricted housing

B. Isolation

1. Groups which were unaccepted by the majority found themselves segregated from the mainstream of society.

a. Housing

b. Schools

c. Social activities

d. Employment

C. Persecution of Minorities

1. Dehumanization--subjection to humiliating and degrading experiences.

a. Reference to Black adult males as "boy"

b. Jews being forced to wear identifying badges, i.e. yellow Star of David

c. Restriction of employment opportunities to menial labor

D. Violence

1. Used to keep oppressed minorities under control.

a. Lynchings, and whippings in the South

b. Pogroms in Eastern Europe

c. Groups such as the Ku Klux Klan

E. Mass Executions

1. Irrational reactions by majority who saw this as a means of removing their troubles and "cleansing" their society.

a. The Holocaust - Hitler's extermination of 6 million Jews plus many non-Jews during World War II.

b. Uganda

IV. Positive Alternatives to Prejudice

A. Self-understanding

1. Understanding the reasons for your own prejudices will facilitate your overcoming these feelings.

B. Courage to stand alone

1. Each individual must oppose injustice and bigotry.

C. Willingness to allow for difference

1. Understand and appreciate the unique qualities of various groups.

D. Acquiring reliable data

1. Base actions on facts.

E. Cooperation through dialogue and group interaction

1. Exposure to and communication with other groups along with joint projects will aid understanding.

18

Activities

1. Ask students if they have ever encountered prejudice. Have students relate how they handled the experience. Ask students how they felt at the time of the incident.

2. Show and discuss the film GUILTY BY REASON OF RACE (#156307, #156308) 58 minutes. This film deals with the incarceration of Japanese-Americans in relocation camps in 1942.

3. Show and discuss the film CIVIL RIGHTS MOVEMENT: THE NORTH (#153811) 23 minutes. Film depicts scenes in Chicago when Afro-Americans move into a white area. Illustrates the tensions which sometimes characterize race relations.

   *Note: The films listed in Activities 2 and 3 are available from the Division of Audio-Visual Education, Philadelphia School District, 923-2046.

4. Have students complete the following statements:

   a. All fat people are _____.

   b. Blondes have more _____.

   c. People on welfare are _____.

   d. Jews are _____.

   e. Black people with "Afros" are _____.

   f. Chinese are _____.

   g. Early to bed, early to rise makes _____

      _____.

   h. All teachers are _____.

   i. White people are _____.

   After the students have completed the blanks, divide them into 4 or 5 committees. Give each committee some of the papers and have each committee list the adjectives used to complete the sentences.

   Is there a pattern in the responses given by students?

   Raise the question: How do we acquire negative stereotypes?

   Have the students read selections dealing with stereotypes from Gordon Allport's THE NATURE OF PREJUDICE. Discuss the selections read.

5. Have students compile a list of songs, spirituals, paintings, posters, etc., which relate to the topic of social justice.

6. Invite a member of the Philadelphia Commission of Human Relations to class to discuss the problem of prejudice (MU 6-1776).

7. a. Read with your class the following excerpt from Thomas Bailey Aldrich's poem, UNGUARDED GATES, published in the July, 1892 issue of Atlantic Monthly. Identify the nationalities it attacks. How does the poem reveal the author's prejudices and stereotypes? Discuss with your students the contributions made by persons of the nationalities mentioned to the growth of America.

Wide open and unguarded stand our gates
And through them presses a wild motley throng--
Men from the Volga and the Tartar steppes,
Featureless figures of the Hoango-Ho,
Malayan, Scythian, Teuton, Kelt, and Slav,
Flying the Old World's poverty and scorn;
These bringing with them unknown gods and rites,
Those, tiger passions, here to stretch their claws.
In street and alley what strange tongues are these,
Accents of menace alien to our air,
Voices that once the Tower of Babel knew!
O Liberty, is it well
To leave the gates unguarded? On thy breast
Fold Sorrow's children, soothe the hurts of fate,
Lift the down-trodden, but with hands of steel
Stay those who to thy sacred portals come
To waste the gifts of freedom. Have a care
Lest from thy brow the clustered stars be torn
And trampled in the dust. For so of old
The thronging Goth and Vandal trampled Rome,
And where the temples of the Caesars stood
The lean wolf unmolested made her lair.

b. Compare the opinion expressed in Aldrich's poem with that expressed by John F. Kennedy in A Nation of Immigrants (New York: Harper & Row, 1964):

The continuous immigration of the nineteenth and early twentieth centuries was thus central to the whole American faith. It gave every old American a standard by which to judge how far he had come and every new American a realization of how far he might go. It reminded every American, old and new, that change is the essence of life, and that American society is a process, not a conclusion. The abundant resources of this land provided the foundation for a great nation. But only people could make the opportunity a reality. Immigration provided the human resources. More than that, it infused the nation with a commitment to far horizons and new frontiers, and thereby kept the pioneer spirit of American life, the spirit of equality and of hope, always alive and strong. "We are the heirs of all time," wrote Herman Melville, "and with all nations we divide our inheritance."

8. Read and discuss with students the account in Elie Wiesel's "Night" of the execution of a child in a Nazi concentration camp. This story can be found in OUT OF THE WHIRLWIND: A READER OF HOLOCAUST LITERATURE, edited by Albert H. Friedlander. New York: 1968.

9. What can each of us do to combat prejudice?

10. Are there any television programs which you believe establish and perpetuate stereotypes? If so, list them and explain your reasons for doing so.

11. Are there any comic strips that perpetuate stereotypes? If so, list them and explain your reasons for doing so.

12. Invite a speaker from one or more of the organizations listed below and ask the speaker to explain how the organization he/she represents combats prejudice.

    a. Anti-Defamation League 735-4267
    b. National Organization For Women 561-7185
    c. Aspira WA3-2717
    d. National Association for the Advancement of Colored People LO3-8541
    e. Jewish Community Relations Council KI5-8430
    f. Cardinal's Commission On Human Relations 587-3500

13. Show and discuss some of the following films available from the Anti-Defamation League of B'nai B'rith, 225 South 15th Street, Philadelphia, 735-4267.

    a. ANTI-SEMITISM IN AMERICA. A study in depth of the attitudes and motivations behind anti-Semitism. 25 minutes.

    b. MARTIN LUTHER KING: FROM MONTGOMERY TO MEMPHIS. This documentary traces the milestones in the career of this martyr of the civil rights struggle. 27 minutes.

    c. YOU'VE GOT TO BE TAUGHT TO HATE. This film is a primer on prejudice and the ways in which it is transmitted to children. 12 minutes.

    d. K.K.K. THE INVISIBLE EMPIRE. A CBS REPORTS film which traces the history of the Klan and its resurgence at every point where strides have been made in civil rights. 45 minutes.

    e. CAN WE IMMUNIZE AGAINST PREJUDICE? An examination of how racial and religious bias develops. 6-1/2 minutes.

15. Show and discuss some of the following audio-visual materials available from the Anti-Defamation League of B'nai B'rith, 225 South 15th Street, Philadelphia, 735-4267.

    a. THE DISTORTED IMAGE. 60 slides. Cartoons and illustrations from large circulation magazines reveal the extent and nature of stereotyping which has affected all minority groups in the United States.

    b. STRAIGHT TALK ON PREJUDICE. Sound-filmstrip of students talking about their own experiences with prejudice and discrimination.

    c. UNDERSTANDING PREJUDICE. Sound-filmstrip which probes the workings of prejudice -- what it is, how it grows, why it is destructive and how it can be eradicated.

    d. RUMOR CLINIC. A student participation filmstrip which vividly demonstrates how rumors start and spread.

16. Have students read the editorial entitled: MR. ALPHEAUS' PARTY: BIGOTRY NOT INVITED, page 15. After the students have read the article, discuss it. You may want to raise the following questions:

    a. What is a vandal?

    b. Who were the Vandals?

    c. How does this article relate to the chart on page 9?

    d. What does the editorial writer mean when he says, "The remaining members, however, while not participating, allow the outrages to occur by doing nothing to defend or welcome the new family moving in."

    e. If you were Mr. Alpheaus, would you remain in the community? Why? Why not?

    f. What can be done to prevent the racial bigotry depicted in the article?

17. Discuss some of the following Supreme Court cases which deal with discrimination:

    a. Plessy v. Ferguson 1895

    b. Korematsu v. United States 1944

    c. Brown v. Board of Education, Topeka, Kansas 1954

    d. Frontiero v. Richardson 1973

Mr. Alpheaus' party:

Bigotry not invited

Russell Alpheaus is the kind of man most people would be happy to have move in next door.

He has a good job, a nice family and last Saturday the newcomer even threw a fish fry for his neighbors in a suburb of Montgomery County's Norristown.

Mr. Alpheaus' party, for which he provided name tags for people to get acquainted, was quite different from the hostile greeting given him two weeks ago.

That was when some twisted people pushed a hose through his mail slot, turned on the water and left it to run. The damage to his new house was estimated at $10,000. The reason for this vandalism was presumably that Mr. Alphaeus is black and the Norristown suburb into which he moved is predominantly white.

These shameful acts of racial bigotry are by no means restricted to one suburb. Similar attacks on black families attempting to move into white neighborhoods have occurred in other parts of our region. About a year ago a rock-throwing crowd in Delaware County's Upper Darby destroyed the property of Steven Carr and drove him from the neighborhood. Two years ago residents of Philadelphia's Kensington neighborhood destroyed a house they thought blacks were moving into. In Willingboro, N.J., three nights of racial violence erupted several years ago due to similar bigotry.

Such incidents generally follow a similar pattern. Only a few members of the community, or perhaps outsiders, inflict the violence or do the damage. The remaining members, however, while not participating, allow the outrages to occur by doing nothing to defend or welcome the new family moving in.

Mr. Alpheaus persevered. He stayed and worked and gave a party. It is time that the residents of his community began to appreciate their new neighbor.

THE PHILADELPHIA EVENING BULLETIN - JULY 15, 1976.

Bibliography

Allport, Gordon. THE NATURE OF PREJUDICE. Macmillan, New York, 1950.

Glazer, Nathan and Daniel P. Moynihan. BEYOND THE MELTING POT: THE NEGROES, PUERTO RICANS, JEWS, ITALIANS AND IRISH OF NEW YORK CITY. Cambridge, MIT Press, 1970.

Glock, Charles Y. ADOLESCENT PREJUDICE. Harper and Row, New York, 1975.

Sartre, Jean-Paul. THE ANTI-SEMITE AND THE JEW. Schocken, New York, 1948.

Selznick and Steinberg. THE TENACITY OF PREJUDICE. Harper Torchbooks #1611, 1969.

The following materials are available from the Anti-Defamation League of B'nai B'rith, 225 South 15th Street, Philadelphia, Pennsylvania 19102.

Handlin, Oscar and Mary. DANGER IN DISCORD - ORIGINS OF ANTI-SEMITISM IN THE UNITED STATES.

Leviatin, Victor. RESOURCE UNIT ON RACE, PREJUDICE AND DISCRIMINATION.

Yinger, Milton J. ANTI-SEMITISM: A CASE STUDY IN PREJUDICE AND DISCRIMINATION.

UNIT 2 - ANTECEDENTS OF THE HOLOCAUST: A SURVEY OF ANTI-SEMITISM THROUGH THE AGES

Part I: Anti-Semitism during Ancient Times

Background

Anti-Semitism has a recorded history stretching from the fourth century B. C. to the present day. The initial bias was religious. The Jews, believing that they had a Covenant with God, refused to break this Covenant by abandoning their faith and the way of life it prescribed even when pressured to do so; their steadfastness antagonized many non-Jews who felt that the Hebrews threatened the accepted order of things. Also, the Jews were among the earliest peoples to believe in only one god. This monotheism often conflicted with the polytheistic beliefs of other peoples. One of the most common complaints of anti-Semitic writers in ancient times was that the Jews did no work on the Sabbath—a practice the writers considered ridiculous and time-wasting.

Political anti-Semitism became more pronounced during the Roman empire. The Romans were not particularly concerned about what religious practices subject peoples followed as long as these posed no threat to the government. Whenever the Romans felt that the Jews were compatible with the establishment, they granted them privileges. However, when Roman secular rule conflicted with Jewish beliefs, and the Jews insisted in remaining true to these beliefs, the Romans persecuted them.

Objectives

To have students understand that:

1. In ancient times, Jewish faith in their monotheistic religion and their insistence on observing its precepts often resulted in conflict with the civil authorities, particularly when the majority of people in the countries involved practiced a different type of faith.

2. People who deviate from commonly-accepted life-styles, fashions, and other practices are sometimes looked upon with disfavor or suspicion by many. This is as true today as it was in the past.

Pre-Test

1. anti-Semitism
2. pogrom
3. religion
4. Haman
5. Hellenized
6. Alexandria
7. Persia
8. Sabbath
9. rabble-rouser
10. monotheism
11. polytheism

Review and discuss the terms given in the pre-test:

anti-Semitism -- Hostility to Jews as individuals, to Judaism as a religion, to the Jewish people as a group. It manifests itself through religious bias, social ostracism, economic boycotts, legislative restrictions, physical attacks, killings, and exiling of identifiable Jews.

pogrom -- An attack on Jews by mobs of non-Jews. These attacks led to murder, rape, and the looting and destruction of Jewish property. In some cases, pogroms were staged with government connivance as a means of diverting the attention of the populace from the real causes of problems.

religion -- A sacred belief in an ultimate, superior being or beings. Rites, ceremonies, and other duties indicate to the people the holiness and universal power of the deity or deities involved. Sometimes religious beliefs have led people to believe that only their religion is the true one and have thus led to the persecution of minority religious groups such as the Jews.

Haman -- Anti-Semitic minister to Ahasuerus, King of Persia. According to the Book of Esther, he was hanged for plotting the destruction of the Jews.

Hellenized -- Refers to those who assimilated the Greek language, culture, and way of life.

Alexandria -- Egyptian seaport. Jews have lived there in considerable numbers since the third century B. C.

Persia -- Middle Eastern nation now known as Iran.

Sabbath -- The seventh day of the week observed from Friday evening to Saturday evening as a day of rest and worship by Jews and some Christians. Sunday is observed as the Sabbath by most Christians, while Friday is the Moslem Sabbath day.

rabble-rouser -- Someone who stirs up groups of people by appealing to their emotions and prejudices.

monotheism -- Belief in one God.

polytheism -- Belief in more than one God.

Content

I. Anti-Semitism in Ancient Times

A. The Bible (Book of Esther) tells the story of Haman, Chief Minister to Ahasuerus, King of Persia, 486-465 B. C., and gives what is perhaps the first recorded account of an anti-Semitic act.

1. Haman hated Mordecai, a Jewish official in the palace of Ahasuerus, because Mordecai refused "to bend his knee to him."

2. In revenge, and because he mistrusted the motives of the Jewish people who insisted on worshipping God in their own way, Haman tried unsuccessfully to convince the king to destroy all the Jews in his realm.

B. In Hellenistic times (after the end of the fourth century B. C., when Palestine fell under Greek rule as a result of the conquest of Alexander the Great) anti-Semitism is known to have existed in Alexandria, Egypt, which had a highly-advanced Hellenistic culture.

1. Many persons resented the fact that the Egyptian Jews preferred living in accordance with their own beliefs rather than following the religious practices of the majority.

2. Evidence of this comes from the writings of Alexandrians of the period.

3. During the first century A. D., an Alexandrian named Apion emerged as the first major anti-Semitic writer.

   a. His HISTORY OF EGYPT contained most of the libels which have harassed Jews throughout the succeeding centuries.

C. During the period of the Roman empire (27 B.C. to 476 A.D.), Jews were often held in high esteem by the emperors, who granted them many privileges.

1. Many non-Jewish subjects of the Romans resented this.

2. There was also great resentment because the Jews refused to adopt the ways dictated by Roman polytheism.

3. From time-to-time, the Jews were persecuted by the Romans for their beliefs, particularly when government officials felt that their authority was being threatened:

   a. During the reign of Tiberius (A. D. 14-37), 4,000 Jews were deported to Sardinia.

   b. The first recorded pogrom took place during the reign of Caligula in A. D. 38.

   c. Varus (A. D. 139-69), a Roman general, crucified 2,000 Jews near Jerusalem.

   d. During the reign of Herod (4 B. C. - A. D. 40), 20,000 Jews were killed in Caesarea, a city on the Mediterranean coast of Palestine.

4. Many Roman writers attacked the Jews for being "different"; that is, for observing their religion and the way of life it engendered.

   a. Cicero (106 B. C. - 43 B. C.) was so offended by the Jewish rejection of paganism that he labelled their religion "barbarous superstition."

   b. Ovid (43 B. C. - A. D. 18) and Seneca (c. 3 B. C. - A. D. 65) disapproved of the Jewish Sabbath observance, which, Seneca stated, "is contrary to a useful life."

   c. Tacitus (A. D. c. 55 - A. D. c. 117), dredged up all of Apion's anti-Jewish libels in his own writings and also accused Christians of them.

Activities

1. Discuss with your students how they feel about people who appear to be different from them in lifestyle, customs, and dress. Do they feel as comfortable with such persons as they do with individuals who seem more like themselves? Would they trust such people? Do they feel that such persons are a threat to them? If so, why? Try to identify the irrational basis for any negative feelings that some students might have. Relate this to the way some people in ancient times felt about the Jews.

2. Have the students write a report on the occupations of Jews in ancient times, or have them prepare a portfolio of pictures. (The Print and Picture Collection of the Free Library on Logan Square is an excellent source for this information.) Emphasize the variety of occupations Jews were engaged in, particularly those connected with agriculture, skilled trades, and the fine arts.

3. Arrange a field trip to the University of Pennsylvania Museum, where students can see fascinating examples of ancient Jewish handicrafts, particularly from Biblical times.

4. Discuss the role of Jews as warriors in ancient times, particularly the Maccabean Rebellion (second century B. C.) and the defense of Masada, which fell to the Romans in 73 A. D.

5. Have students brief the class on examples of religious strife in the world today (for instance, in Belfast and Beirut) and how these affect the political situation in the countries involved.

Part II: Anti-Semitism during Medieval Times

Background

During the medieval period (500 A. D. to about 1450 A. D.), all religious nonconformists—Christians as well as Jews—were generally severely persecuted by the ruling authorities. Heresy was a capital crime. It was considered not only a threat to established religion, but also to the public good and to the individual salvation of the heretic. Heretics, moreover, were considered a menace to the faithful. The Jews were the most conspicuous non-conforming religious group, and therefore suffered the terrible consequences of scapegoating and bigotry characteristic of the times. With a few notable exceptions, medieval Jewish history in Europe is a nightmare of horrors characterized by such manifestations of injustice as discrimination, massacre, humiliation, expulsion, and scapegoating.

Objectives

To have students understand that:

1. Anti-Semitic teachings and attitudes eventually resulted in the Holocaust.

2. Laws and edicts formalized an approach that the Jews were to be treated differently from the majority of the population.

3. Hatred of the Jews led to pogroms and discrimination of every kind.

Pre-Test

1. Crusades
2. edict
3. salvation
4. auto-da-fé
5. synagogue
6. forced baptism
7. Black Death
8. Inquisition
9. Marranos
10. heresy
11. heretic
12. medieval
13. the Holocaust
14. indulgences

Review and discuss the terms given in the pre-test:

Crusades -- Military expeditions by European rulers in the 11th, 12th, and 13th centuries for the purpose of liberating Jerusalem and Palestine from the Moslems.

edict -- An official pronouncement having the force of law.

salvation -- The saving of persons from the power and effects of sir.

auto-da-fé -- The ceremony accompanying the pronouncement of judgment by the Inquisition and followed by the execution of sentence (usually burning) by the secular authorities.

synagogue --A building where Jews assemble to worship. It is also used as a place for Jewish education and as a social center.

forced baptism --In the medieval period in Europe, Jews were sometimes forced to convert to Christianity. (In Moslem countries, pressure was put on them to convert to Islam.) Forced baptism became a special problem for the Jews. If they were baptized but continued secretly to worship as Jews and were found out, they were condemned to death.

Black Death -- The bubonic plague. The epidemic in 1348-1349, which wiped out a great part of the Christian and Jewish populations in Europe, was blamed on the Jews, who were falsely accused of poisoning wells and rivers.

Inquisition -- The Inquisition was originally instituted to detect and combat heresy, witchcraft, or any deviation from the established Christian faith. The Spanish Inquisition was established in 1483 to deal with the Marranos. Death by fire was the penalty if one was found guilty of heresy. Torture was the method used to gather "evidence" of guilt.

Marranos -- Refers to those Jews in Spain and Portugal who were forced to convert to Christianity, but who secretly continued to worship as Jews.

heresy -- The holding of a belief or opinion which is opposed to orthodox doctrines.

heretic -- One who dissents from established church dogma.

medieval -- A period in history between ancient and modern times, from about 500 A. D. to about 1500 A. D.

the Holocaust -- The murder by the Nazis of 6,000,000 Jews and 14,000,000 non-Jews, usually civilian men, women, and children, during World War II.

indulgences -- Remissions by the Catholic church of the punishments still due to sins after the guilt has been forgiven.

Content

II. Anti-Semitism during the Medieval period (c. 500 A. D. to 1500 A. D.)

A. The Jews were persecuted during this period primarily because of their religion.

1. Christians believed that only their own faith was the true one and wanted the Jews to convert to it.

B. The Jews were adamant about maintaining their religion, and were persecuted by massacres, economic sanctions, forced baptism, and eventually expulsion from Spain, France, and England.

C. Some secular laws and church council edicts made anti-Semitism legal, and consequently acceptable to the people of Europe.

1. Secular Laws

a. The Justinian Code promulgated by the Byzantine Emperor Justinian (527-65 A. D.) eliminated many provisions of the Codes of Emperor Theodosius I (c. 346-395 A. D.) which were designed to protect the rights of Jews.

(1) Jews were excluded from all public places.

(2) Passover could be celebrated only after Easter.

(3) Jews were not permitted to give evidence in cases in which a Christian was a party.

(4) Jews were prohibited from building synagogues.

(5) The Bible was to be read in Greek or Latin, but not in Hebrew.

(6) Reading the Talmud (books containing the authoritative body of knowledge of Jewish tradition) was prohibited.

2. Church Council Edicts

a. Councils of Orleans (533-541) forbade marriage between Christians and Jews and conversion of Christians to Judaism.

b. The Third Lateran Council (1179) forbade Christian midwives or nurses to minister to Jews.

c. The Fourth Lateran Council (1215) decreed that Jews and Saracens were to wear special clothes and markings which would distinguish them from Christians.

d. The Council of Beziers (1246) condemned the employment of Jewish physicians by Christians.

e. The Council of Basel, (1431-1443) decreed that Jews were to live in separate quarters isolated from Christians except for special reasons such as business activities. Jews were not allowed to attend universities. Attendance at church sermons was made compulsory for all Jews.

D. The Crusades Resulted in Increased Persecution of Jews

1. The Crusades is the name given to the series of nine wars waged by Christian rulers between 1096 and 1272 to win Palestine from the Moslems.

2. The first three Crusades (1096-1099, 1147-1149, and 1189-1192) were particularly destructive of Jewish lives and property.

a. Massacres of Jews occurred in many cities, including Mainz, Worms, Speyer, Cologne, Treves, Neuss, Ratisbon, and Prague.

b. In some cities (Rouen, Worms, and Ratisbon) Jews were forced to submit to baptism. Many committed suicide to avoid this.

c. In Cologne, the Jewish quarter was burned to the ground.

d. In one short period (January-July, 1096), about 10,000 Jews were killed in Germany and France: approximately one fourth to one third of the Jewish population.

3. The massacres seemed to have been inspired more by rabble rousers than by responsible governmental and religious authorities.

4. Some Christians tried to shield the Jews from the wrath of the mobs.

a. In Cologne, Archbishop Hermann arranged for Jews to be hidden in Christian homes.

b. King Henry IV (1056-1106) of Germany, who had been abroad when the massacres occurred, punished all he could find who were guilty of massacring the Jews. He also permitted those who had been baptized against their will to return to Judaism.

E. Religious Scapegoating: The Black Death

1. The Black Death was the common name of the bubonic plague. It killed three-quarters of Europe's and Asia's population in 20 years: 25,000,000 persons in Europe alone. The plague reached its height in 1348-1349.

2. Rumors spread that the plague was caused by the Jews through the poisoning of wells and food in every community.

3. Jews were burned alive and hanged as a result of this rumor, particularly during 1348-1350.

4. Pope Clement VI (Pope from 1342-1352) issued a Bull (formal Papal announcement or official order) condemning those who were persecuting the Jews. He pointed out that the Jews could not possibly be responsible for the plague because many of them had died in it.

F. The Inquisition

1. The Inquisition was instituted in 1233 to investigate and punish heresy among Christians.

2. It was only at the end of the Medieval Period, in 1478, that the Inquisition was revived in Spain at the request of King Ferdinand and Queen Isabella. Its purpose: To deal with the Marranos, who were baptized Jews practicing Judaism secretly.

3. Tomás de Torquemada became Inquisitor General in 1483. He used torture to make accused heretics confess and the auto-da-fé (mass burnings).

4. The Inquisition led to the expulsion of the Jews from Spain in 1492.

G. Martin Luther (1483-1546)

1. Born in Eisleben, Saxony, he became an ordained priest in 1507, but broke with Rome over the issue of indulgences. His leadership resulted in the split of Christendom into Roman Catholic and Protestant churches.

   a. Initially, Luther expected to convert the Jews. But when he was unsuccessful, he turned against them.

H. Some Papal Actions Attempted to Counter Anti-Semitism

1. Pope Gregory I (reigned 590-604)

   a. He forbade the forced conversion of Jews to Christianity and the destruction of the synagogues.

2. Pope Innocent III (1198-1216)

   a. Christians were ordered not to harm Jews.

   b. Jews were not to be deprived of their possessions.

   c. Jews were not to be disturbed during the celebration of their holy days.

3. Pope Gregory IX (1227-1241)

   a. He exempted Jews from the jurisdiction of the Inquisition except when they tried to Judaize Christians or attacked Christianity.

   b. Violence against Jews was denounced.

4. Pope Innocent IV (1249-1254)

   a. He repudiated the libelous fiction of the ritual murder of Christians by Jews. This was also done by Popes Gregory X (1272), Martin V (1422), Nicholas V (1447), and Paul III (1540).

5. Pope Clement VI (1342-1352)

   a. He made Papal Avignon a haven for Jews fleeing from the goverment of France.

6. Popes Leo X (1513-1521, Clement VII (1513-1534) and Paul III (1534-1549)

   a. The patronage of Jewish scholars and the encouragement of Christian Hebraists reached their height during the reign of these three Pontiffs.

   b. Clement VII (1478-1534) stopped the Spanish Inquisition and desired to sponsor a translation of the Old Testament by Jewish and Christian experts.

Activities

1. Have the students write a report on the Crusades and their effects upon the Jewish people.

2. Have the students write a report concerning the Black Death and its relation to bigotry.

3. Show the film THE JEW IN THE MIDDLE AGES: EVOLUTION OF A STEREOTYPE. (60 minutes) Two scholars, Msgr. Eugene V. Clarke, Secretary of His Eminence, Terence Cardinal Cooke; and Rabbi David Silverman, Instructor of Philosophy of Religion at the Jewish Theological Seminary of America, trace the development of the stereotyped image of the Jew. (This film is available from the Anti-Defamation League of B'nai B'rith, 225 South 15th Street, Philadelphia, Pennsylvania 19103. Phone: PE 5-4267.)

4. Have the class debate this question: "Do people have a moral responsibility to combat anti-Semitism and other forms of bigotry?"

5. Have students draw on a map the routes taken by the Crusaders. Were acts of violence perpetrated by the Crusaders? If so, where and why?

6. Have the class write reports identifying these Jews and why they were important:

   a. Solomon Ibn Gabirol (Spanish poet, and philosopher, c. 1021 - c. 1056)

   b. Jehuda Ha-Levi (Spanish Hebrew poet, and religious philosopher, c. 1075-1141)

   c. Maimonides (philosopher, thelogian, and medical thinker, 1135-1204)

   d. Isaac Ben Solomon Israel (philosopher, theologian, and physician, c. 850 - c. 950)

7. Have a panel of students discuss the relationship of the Justinian Code to the treatment of Jews.

8. Have the students compare the treatment of the Jews under the Spanish Inquisition with the treatment of Jews in Nazi Germany.

Part III: Anti-Semitism in Modern Times

Background

The Enlightenment, a philosophical movement of the 17th and 18th centuries in Europe characterized by belief in the supreme power of human reason (rationalism), gave impetus to nationalism and to secular anti-Semitism. It was the hope of the 18th century philosophes to establish a society which was free of what they conceived to be a church-state tyranny. While this opposition expressed itself fundamentally as an attack on Christianity, Judaism also came under assault. Voltaire (1694-1778) led the attack upon Jews; his hostility is apparent in some of his writings. Later writers continued the attack into the 20th century.

Objectives

To have students understand that:

1. The Enlightenment encouraged the growth of secular anti-Semitism, which flourished during the 19th century.

2. Nineteenth century anti-Semitism led to Nazi anti-Semitism and provided a philosophical basis for policies leading to the Holocaust.

3. Secular anti-Semitism has a historical continuity with religious anti-Semitism.

Pre-Test

Have students identify or define the following:

1. racism
2. secular
3. nationalism
4. Nazism
5. The Enlightenment
6. philosophes
7. scapegoat
8. church-state
9. The Final Solution
10. persecution
11. discrimination
12. Nuremberg Race Laws
13. Kristallnacht
14. Protocols of the Elders of Zion
15. aryan
16. non-aryan

Review and discuss the terms given in the pre-test:

racism -- The belief that there are superior and inferior groups of people based on biological genetic differences. Hitler used racism to dehumanize and exterminate the Jews of Europe. Black people in the United States were persecuted on the basis of racist theories.

secular -- Dealing with worldly things rather than with supernatural or religious affairs. Secular thinkers are concerned with humanism (a philosophy stressing the capacity for self-realization through reason and rejecting the supernatural) and such subjects as science, politics, economics, and sociology.

nationalism -- A sense of national consciousness exalting one nation above all others.

Nazism -- The political system in Germany from 1933 to 1945. It was a totalitarian dictatorship based on the use of political terror as the means of maintaining power.

The Enlightenment -- See definition given on preceding page, under "Background."

philosophes -- Any of the popular French intellectuals or social philosophers of the 18th century, such as Voltaire, Rousseau, and Diderot. (Note: The word should not be used as a synonym for "philosopher." The Random House Dictionary of the English Language gives as a synonym of philosophe the word 'philosophaster," defined as "one who has only a superficial knowledge of philosophy or who feigns a knowledge he does not possess.")

scapegoat -- A person or thing bearing the blame of others. Sometimes individuals or groups of people who feel a sense of guilt or a sense of failure will try to pass the blame to another person or group. Hitler and others who shared his views blamed their World War I defeat and post-war troubles on the Jews. This scapegoating led to increased anti-Semitism.

church-state -- A government in which there is no separation of state activities from church activities. The state supports the established religion. Jews have generally suffered indignities and hostility under this type of arrangement, although England and the Scandinavian countries are examples of notable exceptions.

The Final Solution -- The Nazi term for their program involving the extermination of all European Jews; code term for genocide.

persecution -- The act of constant oppression against an individual or a group of people. This oppression denies its victims their political, social, religious, economic, and civil rights.

discrimination -- An act of exclusion because of prejudice directed against an individual or group.

Nuremberg Race Laws -- In 1935, Hitler made anti-Semitism part of German's legal code. Jews were totally excluded from German society. This dehumanization of the Jews was one of the high roads to The Holocaust.

Kristallnacht -- Using as a pretext the assassination of Ernst vom Rath, a German diplomat in Paris, by a distraught Jewish youth whose parents had been deported from Germany, the Nazis, under the leadership of Joseph Goebbels, Hitler's Minister of Propaganda; and Reinhard Heydrich, head of the Nazi Security Police, planned a large scale pogram. Nazi regional police were instructed to destroy Jewish shops, synagogues, and homes. (Kristallnacht means "Night of Broken Glass.") This pogrom foreshadowed the extermination of the Jews.

Protocols of the Elders of Zion -- An anti-Semitic forgery aimed at showing the existence of international Jewish aspirations bent on attaining world power. The PROTOCOLS were written in the last decade of the 19th century, were sponsored by Czarist Russia, and were alleged to be the minutes of a meeting of Jewish leaders plotting for world domination. This notorious forgery was widely disseminated in western Europe and was effectively used by the Nazis and other anti-Semites against the Jews after World War I.

aryan--Originally used to denote a member or descendant of the prehistoric people who spoke Indo-European. As popularized by Hitler, the term referred to non-Jewish Caucasians, especially Nordics.

non-aryan--A term used by the Nazis primarily to denote Jews.

Content

III. Anti-Semitism in Modern Times

A. The Enlightenment

1. While secular anti-Semitism existed in early times (for example, in the writings of Celsus, a second century pagan who hated both Jews and Christians). The Enlightenment emphasized it.

2. In attacking the church-state of France during the 18th century, the rationalist philosophes used the Jews as a scapegoat.

a. Voltaire (1694-1778), Jean-Jacques Rousseau (1712-1778), and Denis Diderot (1713-1784), three important philosophes, attacked the Jews in their writings.

B. Nineteenth Century Racists

1. The race theorists included Count Arthur de Gobineau (1816-1882), Edouard Drumont (1844-1917), and Houston Stewart Chamberlain (1855-1927).

a. De Gobineau is of particular interest because his writing propounded what is considered the basic "theory" of modern anti-Semitism. This "theory" originated in the discovery at the end of the 18th century of the difference between Aryan and Semitic language groups. De Gobineau and others embroidered this idea to include Aryan and Semitic "races," and added the myth of Aryan "superiority."

b. Racist ideas expressed by the theorists:

(1) The idea of the Nordic (Aryan) superperson.

(2) The idea that the Jews were an alien race.

(3) The idea of a Jewish conspiracy.

(4) The idea that the Jew was a culture destroyer.

2. The term "anti-Semitism" was first used in 1879.

a. It appeared in a pamphlet written by an anti-Semite, Wilhelm Marr, entitled "The Victory of Judaism over Germanism."

C. Anti-Semitic Consequences of Certain Socialist Ideas

1. Anti-Semitic theorists included Charles Fourier (1772-1837), Pierre Joseph Proudhon (1809-1865), and Karl Marx (1818-1883).

2. These and other socialist writers scapegoated the Jews, accusing them of being "international bankers," of exploiting workers, and being too nationalistic.

D. Nineteenth Century Exploitation of Anti-Semitism

1. Political unrest in France led to the Dreyfus Case (1894).

   a. Captain Alfred Dreyfus (1859-1935) was a French Jew accused falsely of having sold secret documents of Germany. He was eventually exonerated.

   b. Reactionary French elements tried to use Dreyfus and the Jewish people as scapegoats in bringing down the democratic French republic.

2. The PROTOCOLS OF THE ELDERS OF ZION were fabricated during the reign of Czar Nicholas II (1894-1917).

   a. These libels tried to demonstrate to the Russian people that the Jews were conspiring to take over the world.

   b. The Russian government sponsored the creation and dissemination of this libel to take the minds of the people away from the real problems of the day.

3. Otto von Bismarck (1815-1898)

   a. Jewish liberal political leaders at first supported him because of his work on behalf of achieving German unity.

   b. When Bismarck pursued a reactionary domestic policy, he lost Jewish support, and tried to discourage liberalism by calling it "Jewish."

   c. Bismarck was also accused of giving encouragement to anti-Semitic movements.

E. The Rise of Nazi Anti-Semitism

1. The Nazi Precursors

   a. Wilhelm Marr, in his pamphlet, "The Victory of Judaism over Germanism" (1879) stated that the Jews of Germany ought to be eliminated for being composed of elements which could not possibly be assimilated and standardized with the so-called "national" German type.

   b. Adolf Stöcker (1835-1909), Chaplain to the Kaiser, founded the anti-Semitic Social Workers Party.

   c. Adolf Lanz claimed that there was a Jewish plot to subvert and dominate the "aryan" majority.

d. Demands made by the anti-Semites:

(1) Limitation of Jewish immigration.

(2) Exclusion of Jews from public office.

(3) Exclusion of Jews from the universities.

(4) Expulsion of the Jews from Germany.

e. Anti-Christian Anti-Semitism

(1) The ultimate anti-Semites could not forget that Christianity had Jewish roots and therefore did everything they could to discredit Christiantiy.

(2) The Nazis were particularly receptive to this point-of-view.

(3) Friedrich Nietzche (1844-1900) and Eugen Dühring (1833-1921) are examples of this idea's proponents.

2. The Jews and the Weimar Republic (1919-1933)

a. The Weimar Republic, which existed in Germany from 1919 to 1933, was called by the Nazis "The Jews' Republic." Nazi propaganda accused the Jews of:

(1) Prolonging World War I.

(2) Causing a revolution in Germany in 1918-1919.

(3) Causing Germany's misfortunes and disorders.

b. In the 1920's, THE PROTOCOLS OF THE ELDERS OF ZION circulated widely.

c. Foreign Minister Walter Rathenau (1867-1922), a Jew, was assassinated by members of the anti-Semitic organization called the Schutz und Trutz Bund.

d. Adolf Hitler and the Nazi party rose to power during the life of the Weimar Republic.

3. The Anti-Semitism of Adolf Hitler (1889-1945)

a. After World War I, Germany had unstable political and economic conditions.

b. Hitler knew that he could use the Jewish people as the scapegoat to unify the German people against the Weimar Republic. His propaganda emphasized the following:

(1) The Jews were blamed for Germany's defeat in World War I.

(2) The PROTOCOLS OF THE ELDERS OF ZION were used against the Jews.

(3) The Jews were called the enemies of Germany; Hitler urged their extermination.

(4) The Jews were accused of dominating all facets of German life.

(5) The Jews were accused of being Communists.

(6) The Jews were accused of being capitalists.

(7) The Jews were accused of plotting a world war.

c. Hitler's propaganda helped lead to the fall of the Weimar Republic and to his becoming dictator.

(1) As Chancellor of the Third Reich, Hitler stressed obedience and military values, promulgated the Nuremberg Race Laws which excluded Jews from German society, began World War II, and simultaneously carried on a second war against the Jews, which culminated in the gas chambers and crematoria of "The Final Solution" – the Holocaust which claimed the lives of 6,000,000 Jews and 14,000,000 Christians.

Activities

1. Have your students write a report showing the contributions Jews have made in art, science, music, literature, theology and politics in the following countries: England, Germany, France, Russia, Italy and the United States.

2. Have the students read and discuss Gordon W. Allport's, ABC'S OF SCAPEGOATING.

3. Show and discuss the filmstrip WHAT WE KNOW ABOUT RACE. (Social Studies requisition line number 500748).

4. Have the students compare and contrast the racism directed at the Jewish people with the racism directed at Black people.

5. Have the students write a report describing the effect of the French Revolution upon European Jewry.

6. Have some students research the Jewish Nobel prize winners of Germany.

7. Have the students research Germany's political parties (Pre-Nazi period) in order to determine to what extent they were anti-Semitic.

8. Have the students do research on racism and its relationship to the Nuremberg Race Laws of 1935.

9. Show and discuss the sound filmstrip, THE ANATOMY OF NAZISM (The School District of Philadelphia Social Studies requisition line numbers 500743, 500744).

10. Arrange to have your class visit the Museum of American Jewish History, 5th and Market Streets, Philadelphia. Phone: 923-3811.

Bibliography

Part I: Anti-Semitism during Ancient Times

Gill, John, (ed.). NOTICES OF THE JEWS AND THEIR COUNTRY BY THE CLASSIC WRITERS OF ANTIQUITY. (Reprint of 1872 edition.) Westport, Connecticut: Greenwood Press, Inc., 1972.

Grant, Michael. JEWS IN THE MODERN WORLD. New York: Charles Scribner's Sons, 1973.

Keller, Werner. DIASPORA: THE POST-BIBLICAL HISTORY OF THE JEWS. New York: Harcourt Brace Jovanovich, Inc., 1971.

Lieberman, Saul. HELLENISM IN JEWISH PALESTINE. (Published by the Jewish Theological Seminary.) New York: Ktav Publishing House, Inc., 1962.

Radin, Max. THE JEWS AMONG THE GREEKS AND ROMANS. (The Jewish People: History, Religion, Literature Series. Reprint of 1915 edition.) New York: Arno Press, n. d.

Russell, David S. THE JEWS FROM ALEXANDER TO HEROD. New York: Oxford University Press, 1967.

Schalit, A. HELLENISTIC AGE. (World History of the Jewish People Series, Volume 6.) New Brunswick, New Jersey: Rutgers University Press, 1972.

Part II: Anti-Semitism during Medieval Times

Bratton, Fred Gladstone. THE CRIME OF CHRISTENDOM. Boston: Beacon Press, 1969.

Dimont, Max I. JEWS, GOD, AND HISTORY. New York: The New American Library, 1965.

Durant, Will and Ariel. THE AGE OF FAITH. New York: Simon and Schuster, 1950.

Flannery, Edward H. THE ANGUISH OF THE JEWS. New York: The Macmillan Company, 1965.

Hay, Malcolm. THY BROTHER'S BLOOD. New York: Hart Publishing Company, 1975.

Isaac, Jules. THE TEACHING OF CONTEMPT. New York: Holt, Rinehart and Winston, 1964.

Maritain, Jacques. A CHRISTIAN LOOKS AT THE JEWISH QUESTION. New York: Longmans, Green and Company, 1939.

Poliakov, Leon. THE HISTORY OF ANTI-SEMITISM. New York: Vanguard Press, 1965.

Schweitzer, Frederick M. THE HISTORY OF THE JEWS SINCE THE FIRST CENTURY A. D. New York: The Macmillan Company, 1971.

Part III: Anti-Semitism in Modern Times

Allport, Gordon W. ABC'S OF SCAPEGOATING. New York: Anti-Defamation League, 1969.

Arendt, Hannah. ANTI-SEMITISM. New York: Harcourt, Brace and World, 1968.

Cohn, Norman. WARRANT FOR GENOCIDE. New York: Harper and Row, 1967.

ENCYCLOPAEDIA JUDAICA. New York: The Macmillan Company, 1971.

Hertzberg, Arthur. THE AGE OF ENLIGHTENMENT. New York: Columbia University Press, 1968.

Massing, Paul W. REHEARSAL FOR DESTRUCTION: A STUDY OF POLITICAL ANTI-SEMITISM IN IMPERIAL GERMANY. New York, 1949.

Parkes, James. ANTI-SEMITISM. Chicago: Quadrangle Books, 1969.

Remak, Joachim. THE NAZI YEARS. New Jersey: Prentice-Hall, Inc., 1969.

Rose, Arnold. THE ROOTS OF PREJUDICE. Paris: UNESCO, 1953.

Roth, Leon. JEWISH THOUGHT AS A FACTOR IN CIVILIZATION. Paris: UNESCO, 1961.

UNIT 3 - THE HOLOCAUST

Background

The Holocaust was the culmination of a unique, inhuman program devised by the Nazis to deal with what they termed "The Jewish Problem." To understand what they meant by this, we must remember that the basic strategy of Hitler and his followers in acquiring and extending their power involved scapegoating the Jews by constantly casting them as enemies and degrading them. The last stage of this program, called by the Nazis "The Final Solution," resulted in the carefully-planned extermination of over two-thirds of Europe's Jewish population.

A tragic occurrence of such magnitude must be incorporated into the study of history. In addition, its ethical significance requires that it be included in any study which attempts to educate youth in the basic values of humanity.

The atrocities of The Final Solution speak for themselves. It is hoped that through the study of The Final Solution students will be emotionally moved to realize the necessity of respect for all of humanity and to work for removal of bigotry wherever it is found.

Objectives

To have the students understand:

1. The methods employed by the Nazis to carry out their plans.
2. The magnitude of the Holocaust.
3. The Jewish experience during the Holocaust and develop empathy with it.

Pre-Test

Have students identify or define the following:

1. Einsatzgruppen	4. Gestapo	7. ghetto
2. extermination	5. crematorium	8. genocide
3. Auschwitz	6. gas chamber	9. atrocity

Review and discuss the terms given in the pre-test:

Einsatzgruppen -- Mobile Nazi killing units attached to the army whose primary purpose was to slaughter Jews.

extermination -- To put out of existence; utterly destroy; annihilate.

Auschwitz -- Largest and most notorious of all the concentration camps. Was both a slave labor camp and a death camp.

Gestapo -- Secret police organization in Nazi Germany. All political opponents were crushed by the Gestapo, which used terror, arbitrary arrest, and torture. In January, 1939, the Gestapo took control of all Jewish emigration, which, in effect, meant sudden expulsion from all Nazi-controlled areas and ghettoization of Polish Jews in 1940-1941.

crematorium -- A furnace for burning bodies of the dead. Sometimes used to burn the living in World War II concentration camps run by the Nazis.

gas chamber -- A unit or room where ventilation is sealed so that death can be induced through the use of gas. Used by the Nazis to kill Jews and non-Jews.

ghetto -- The section of a city in which Jews were required to live.

genocide -- The use of deliberate systematic measures calculated to bring about the extermination of a racial, cultural, political, or religious group.

atrocity -- An act marked by extreme brutuality or cruelty; grossly inhumane; violating the bounds of human decency; extremely painful; marked by extreme violence.

Content

I. The Basis for Anti-Semitism Changed from Religious to Racial Theory

II. Steps toward The Final Solution

A. Boycott of Jewish shops and businesses was officially sanctioned in 1933.

B. Laws aimed at separating Jews from the mainstream of German economic and social life, 1933-1935:

1. Denaturalization laws revoked the German citizenship of Jews.

a. Denaturalization by official decree, July 14, 1933

b. Nuremberg Laws, September 15, 1935

(1) The "Reich Citizens Law" declared that only persons of "German blood" were Reich citizens while those of "impure blood" were of inferior status.

(2) The "Law for the Protection of German Blood and Honor" forbade marriage and intimate relations between Jews and "bearers of German blood." Jews were also forbidden to employ German servants.

2. The School Law of April 25, 1933, severely limited Jewish attendance in German schools.

3. Hereditary Farm Law, September 29, 1933, excluded Jews from agriculture.

4. Chambers of Culture established September 29, 1933, through which Jews were excluded from the arts.

5. Journalists' Law of October 4, 1933, made it difficult for Jews to gain the required permission to be journalists and editors.

6. Isolation of Jews sanctioned -- January 12, 1939.

III. The Final Solution - the destruction of the Jews

A. Nature of Nazism (and other forms of totalitarianism) to seek extreme solutions.

1. All political parties, the press, churches, trade unions were removed or Nazified; a system of terror froze the population into fear and obedience.

B. Mass shootings and truck gas chambers begun in Russia, 1941.

1. The role of the Einsatzgruppen

C. Gas Vans

1. Jews loaded into the backs of trucks and asphyxiated with carbon monoxide.

D. Death toll of the Einsatzgruppen operations was over one million people; the majority were Jews.

E. Concentration Camps

1. As early as 1933, Hitler set up concentration camps in Germany to house political enemies of the Third Reich.

2. When World War II began, more concentration camps were set up in Nazi-occupied countries. Jews and others became part of a huge slave labor force. Jews were rounded up and shipped to the camps from every corner of Europe.

3. "Special camps"

a. Bergen-Belsen

b. Theresienstadt

4. Death camps

a. Chelmno

b. Belzec

c. Sobibor

d. Treblinka

e. Maidanek

f. Auschwitz

5. Victims in the death camps were killed by means of gas chambers. They were led into the chambers on the pretext that these were showers. The bodies of the victims were then burned in crematoria.

The gas chambers alone claimed the lives of approximately 3,000,000 Jews, many of whom were children.

6. Many hundreds of thousands of Jews perished in concentration camps from hunger, typhus, beatings, shock, despair, and bitter cold.

7. Some concentration camp victims were subjected to pseudo-medical experiments. Mutilation and torture were considered part of the Nazi concentration camp routine.

8. When the war began to go badly for Germany, the Nazi policy of genocide did not abate. Rather the opposite was true. The destruction of the Jews remained a top Nazi priority until the war's end. In all, 20,000,000 people lost their lives as a result of Nazi barbarism; six million of these victims were Jews.

Activities

1. How Many Jews Were Involved in the Holocaust?

Students should research the numbers of Jews living in the various countries of Europe prior to World War II. (See map: Location of Jews in Europe, 1941, page 43.) Research the number of Jews living in the various countries of Europe in 1950 and the number of Jews living in these countries today.

Discussion Questions:

a. How many Jews were exterminated?

b. Why were the Jews so vulnerable? What was the percentage of Jewish population in the various countries prior to World War II?

c. If the Jews were so vulnerable, can the same be said of minorities in other areas of the world today?

2. The Search for Safety

Students should research the various quota laws in effect throughout the world during the Holocaust period, as well as particular incidents when Jews, attempting to escape Nazi Europe, were denied asylum elsewhere.

Students might also research U. S. immigration policy toward countries of Eastern Europe between 1933 and 1940.

Discussion Questions:

a. What attitudes are reflected by the immigration policies researched?

b. What were some of the reasons given for denying asylum to the Jews?

c. Discuss the ethical aspects of denying Jews asylum.

d. Is there any difference between strict quota laws and direct denial of asylum?

3. Prisoners' Diet at Mauthausen

"A normal daily ration for prisoners consisted of: in the morning about half a pint of black coffee; at midday a pint and a half of turnip stew with 3-4 potatoes; evenings 250 grams of brown bread, 25 grams of sausage and about a pint of clear soup. On Sunday evenings, instead of sausage, there was 25 grams of margarine and a tablespoonful of jam."

MAUTHAUSEN. Hans Marsalek. (Information booklet)

A similar diet to the one above might be reconstructed and evaluated according to today's nutritional standards.

Students can research the average daily diet of various peoples in some underdeveloped countries of the world today.

Discussion Questions:

a. Would you consider the diet of the camp inmates sufficient in light of the work they were required to perform?

b. How does this diet compare with that of the peoples in underdeveloped countries today?

c. How long do you think you could survive on such a diet?

4. How Did the Jews Survive in the Camps?

Students should locate concentration camp sites on the map on page 44 and read about life and death in the camps using the following reading selections which are found in this teacher's resource.

a. ENCOUNTER WITH A NIGHTMARE, pages 45-51.

b. EXCERPTS FROM THE TEREZIN DIARY OF TWELVE-YEAR OLD HELGA KINSKY OF VIENNA, pages 52-53.

c. EXCERPTS FROM THE DIARY OF HELGA WEISSOVÁ-HOŠKOVÁ, pages 54-57.

d. NOTES FROM THE GHETTO-EXCERPTS FROM THE TEREZÍN DIARY OF FOURTEEN-YEAR OLD CHARLOTTE VEREŠOVÁ OF PRAGUE, pages 57-59.

Discussion Questions:

a. What feelings were aroused in you as you read about life in the camps?

b. How might you have reacted in a similar situation?

c. What role did religion play in the camps?

d. What was the reaction of Jews in the camps to their treatment? How do you account for their reactions?

e. Why do you feel some of the children kept diaries?

f. Have their diaries served any purpose?

g. What were your feelings as you read the children's diaries?

A total of approximately 15,000 children under the age of 15 passed through Terezin. Of these, 100 survived.

5. Technology Related to The Final Solution

Students should research the various methods used for extermination.

Discussion Questions:

a. What were the various methods implemented by the Nazis to carry out The Final Solution?

b. Were the "scientists" free of all ethical considerations during this period? Should they have been?

c. Why did the "scientists" devote themselves to such barbarism?

d. Why did the officers in the camps behave so sadistically?

6. Read and discuss the article on page 60 entitled, U.S. IMMIGRANTS TAPE-RECORD GRIM MEMORIES OF NAZI HOLOCAUST.

7. The teacher can select pictures dealing with the Holocaust from the many book resources available (THE YELLOW STAR, HOLOCAUST) and ask the students the following:

a. What do you see in the picture?

b. What is happening in the picture?

c. Why do you think this is happening?

d. How would you feel if it were happening to you?

e. Do you think this is a true photograph? Why? Why not?

f. When do you think this photograph was taken?

g. Where do you think this photograph was taken?

h. Why would anyone take such a picture?

8. Show and discuss one or more of the following films?

a. MEMORANDUM

b. NIGHT AND FOG

c. THE TWISTED CROSS

All of the above films are available from the Division of Audio-Visual Education (923-2046), Philadelphia School District.

9. Show and discuss the sound-filmstrip THE WARSAW GHETTO: HOLOCAUST AND RESISTANCE. Available from the Division of Social Studies, 299-7797.

10. Invite a survivor of the concentration camp experience to speak to the students.

11. Have students read and discuss the following selection from Gerard Schoenberner's THE YELLOW STAR - THE PERSECUTION OF THE JEWS IN EUROPE, 1933-1945. Bantam Books, 1973.

READING SELECTION - SCENE - RAILROAD CAR: POLAND, 1942

My name is David. I am a Polish Jew aged 13. I have just been taken from the Warsaw ghetto, along with many other Jews, old and young, for transportation to a so-called labor camp, called Treblinka. We are lined up beside a railroad cattle car. As we are pushed onto the car some of us fall off and are thrown back on by the German guards. Once we are in, I notice that a thick layer of lime and chlorine over which water has been poured has been spread on the floor. There is no room to sit. In order to make room we are forced to stand with our hands above our heads. There are about 150 people in our car. As I look up, I notice that there is no roof on the car. The wintery weather is already beginning to make itself felt. Suddenly, the door is slammed shut and sealed. A water bucket is tossed in the car for use as a disposal container for human waste. The car is hitched to a locomotive and begins to move. The crunch in the car is horrible as the mass of people try to find room. Terrible cries pierce the air as some people suffer from the sudden lurching. From time to time, the car stops to pick up other victims from other towns along the way. At these stops, a loaf or two of bread is thrown in. This causes us to trample on those near us for food. An old lady jammed near me has just died. A little boy is screaming for his mother. I feel that I too want to die. Suddenly the train screeches to a halt. I don't know how long we have been traveling, but it seems like days.

The door is opened, and those nearest it fell out on the roadside. German guards quickly jump aboard and herd the occupants out with their rifle butts. Some occupants don't leave for they are either frozen stiff along the metal walls of the car or are dead on the floor. As we are herded along, those who stumble and fall are weeded out and placed in trucks bound for the ovens of Treblinka. The rest of us, as we will find out, will first be sent to labor camps, and then to the ovens. Very few of us will be spared.

12. Additional Discussion Questions:

a. What was the Nazi rationalization for systematically killing Jews? How was this different from earlier forms of anti-Semitism?

b. How did the Nazis gradually prepare the German population for The Final Solution? What were the steps they took to dehumanize the Jew?

c. What was the role played by the Einsatzgruppen and Gestapo? How did they carry out their orders? How did they justify carrying out their orders? How might you account for their denial of ethical standards

while carrying out their orders? How guilty would you hold these "followers" to be? Would you deal with them differently than those whose orders were being carried out?

d. What conclusions can you draw about the locations of the various concentration camps? (See map: MAJOR NAZI CONCENTRATION CAMPS, page 44.) Who were the surrounding populations? Discuss the location of these camps with respect to available transporation, existing Jewish centers, geography, etc.

e. As the Nazis saw the Allies approaching the camps, what did they proceed to do to the camps? Why do you think this was done? How did the officials account for this in the trials that followed the war?

f. Discuss the feelings evoked in the students after viewing the various films. At any time during the film did you feel that what you were watching was unreal? When? Why? (Students sometimes resort to laughter during the films and this should be included in the discussion.)

14. Have students read and discuss LESSONS OF THE HOLOCAUST on page 62.

15. One million Jewish children perished in the Holocaust. Some of their sketches, paintings and poetry have been preserved. Below is part of a poem, THE BUTTERFLY, by Pavel Friedmann written on April 6, 1942. Pavel Friedmann died in the Theresienstadt concentration camp.

For seven weeks I've lived in here,
Penned up inside this ghetto
But I have found my people here.
The dandelions call to me
And the white chestnut candles in the court.
Only I never saw another butterfly.

That butterfly was the last one.
Butterflies don't live in here,
In the ghetto.

a. How does one explain the fact that in spite of the unspeakable horror of the concentration camps, some children were able to write poetry?

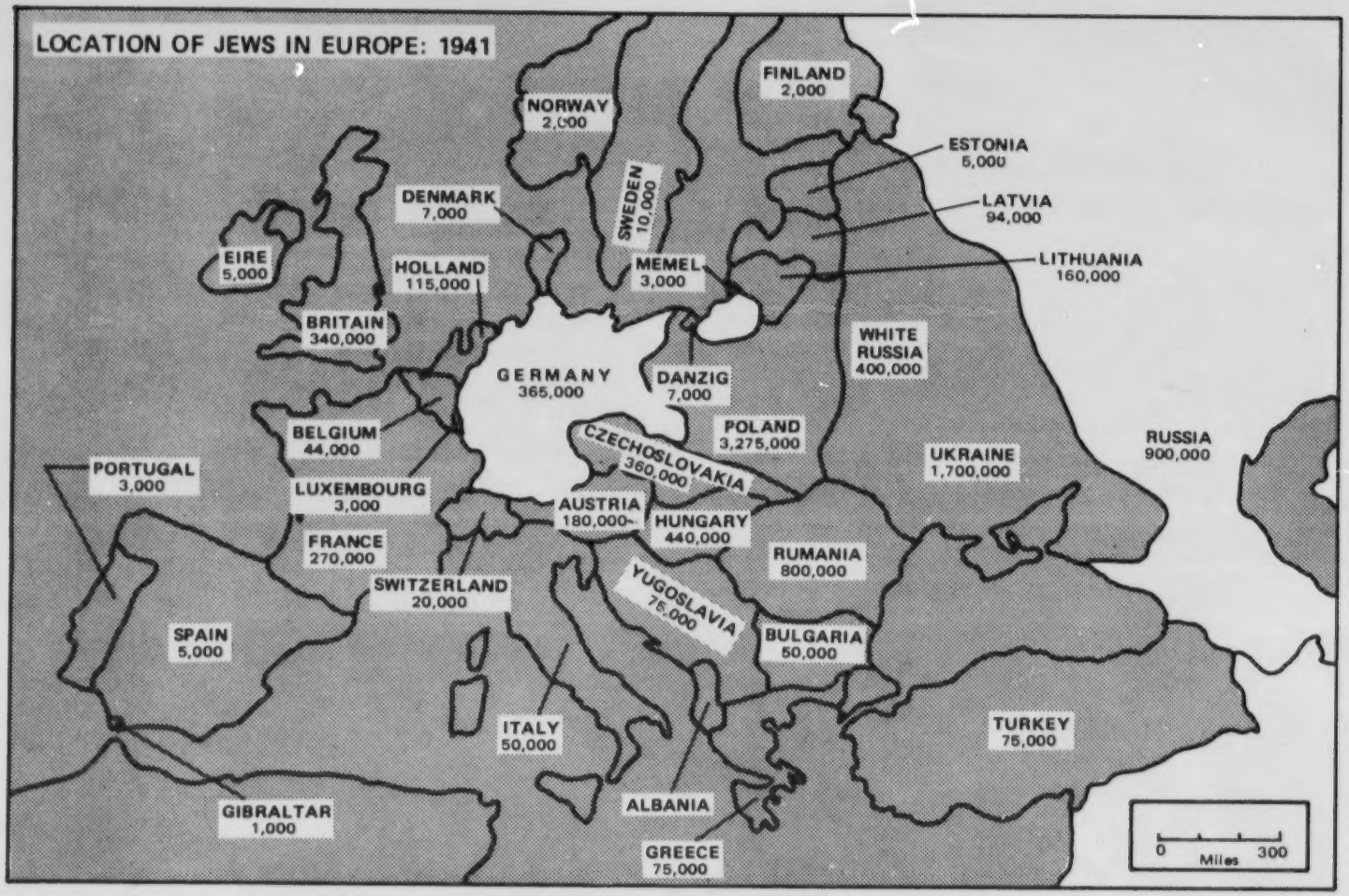
b. What is the tone of the poem?

c. What does the poem say to you?

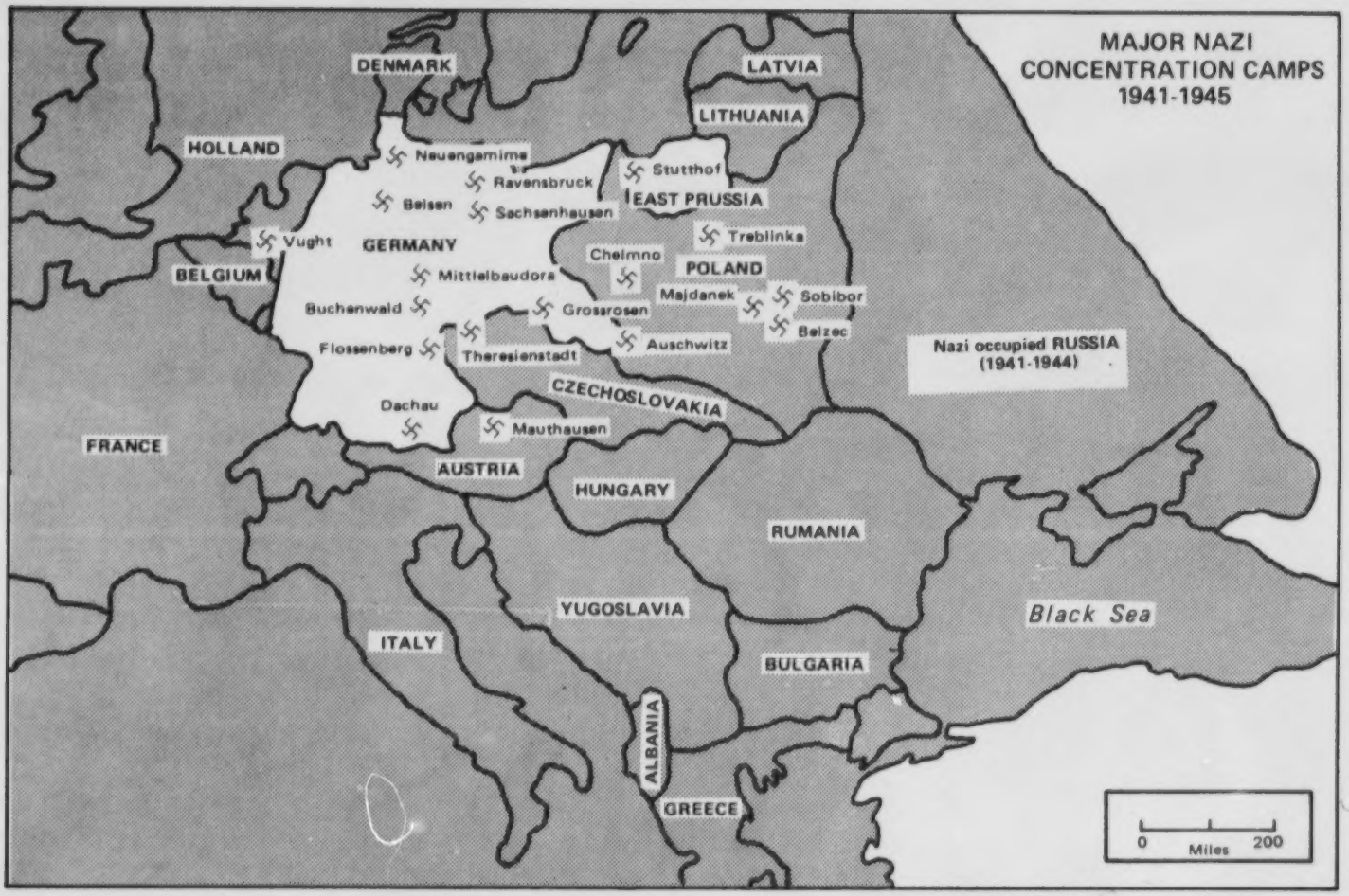
d. Ask some students to write poems which reflect their feelings about the Holocaust.

16. Show and discuss, I NEVER SAW ANOTHER BUTTERFLY. Kinescope series of EXTERNAL LIGHT television program - 16 mm., 30 minutes. Produced by The Jewish Theological Seminary of America in cooperation with the National Academy for Adult Jewish Studies of the United Synagogue of America, 218 East 70th Street, New York, New York.

I NEVER SAW ANOTHER BUTTERFLY is based on the book of the same title containing the drawings and poems of children at the Theresienstadt concentration camp in Czechoslovakia during 1942-1944. (See bibliography.)



BEST COPY AVAILABLE



BEST COPY AVAILABLE

44

53

The Dignity of Man

By Michael Cohen

Michael Cohen has recently returned from a six-month stay at Kiryat Anavim, a kibbutz near Jerusalem. He is a junior at the University of Pittsburgh, majoring in political science. "Encounter with a Nightmare" first appeared in the Friday Forum of the Jewish Exponent last April 25. (It is reprinted here by permission.) The article is about his mother, Judith Cohen, who resides in West Mt. Airy and teaches nursey school at Germantown Jewish Community Center. Mrs. Cohen is also an active member of the Panel of American Women, which fights prejudice and discrimination. (Eds.)

ENCOUNTER WITH A NIGHTMARE

How does one write the story of a woman who has survived hell? How can my pen ever describe what took place in the early 1940s? Here I am, a 20-year-old, trying to tell you about a time in history before I was born. Yet my mind often wanders, and I find myself transported to places I have never seen, only heard and read about: Stutthof, Bergen-Belsen, Dachau, Auschwitz. These places could never really have existed. What the hell is a death camp? Six million human beings? Impossible.

Have you ever met anyone who has survived these places? Many history books treat them lightly. Some of those who survived now find themselves defending their land and lives against Syrians, Egyptians and Palestinians. Some have found fruitful lives in this country, where everyone is free to follow his or her calling.

Jews have basically led quite fine lives in America. Gen. Brown was quick to point out how powerful we are. The Jewish youth, myself included, have grown up in relatively casual times. The choices we make now are a world away from those decisions our parents faced.

My mind tends to wander back into history. History? It was only 35 years ago. What dilemmas faced my mother 35 years ago?

A disquieting innocence surrounds the woman as she interacts with 20 inquisitive nursery children of varied backgrounds. Judith Cohen has been teaching at Germantown Jewish Center for the past 16 years.

What kind of childhood did she have growing up in Lithuania?

"I was born in a small town (Keidaine) in Lithuania, the youngest of three children. According to the standards of the country, my family was pretty well off. My father died in 1938, a year before the Russians occupied Lithuania.

"The Russians closed all the synagogues and forbade the sale of kosher meat. I remember our teacher asking us if religious services were held in our homes and to report our parents if this were so. I remember hoping on Friday night that the Shabbat candles would burn out before they were spotted through the windows. What painstaking trouble my mother would go through to get kosher meat. The Russians used to send a whole class away for two weeks at a time. I was away at this camp when the Germans marched into Lithuania in June, 1941. The non-Jews were informed that no harm would come to them. The Jewish children were immediately separated from their non-Jewish friends.

"In my 10-year-old mind I could not understand why the Jewish children were being singled out and separated, when, for the past year and a half, our teachers had been indoctrinating us that Judaism had no place in our lives, but that we should live only as citizens of the Union of Soviet Socialist Republics. Why at this time did they make such a point of reminding us of our Jewishness?

"One evening my counselor awakened me in the middle of the night to tell me that a man had a letter for me from my mother. The letter was written in Yiddish, and informed me that she had given this man her diamond ring and that I was to obey him completely.

Silent Sojourn

"He took me into the courtyard where he had a horse and wagon. After putting me in an empty sack, he proceeded to fill it with hay and potatoes. He told me to keep very quiet, as we were taking a long and dangerous trip. No matter who stopped us, I was not to make a sound, as his life as well as my own were at stake. We rode all night until finally arriving at his house. He tied me up in his basement because he was afraid that I might run away.

"The next day we continued on our way in the same manner. Every time the wagon stopped, I felt that this was the last breath I'd ever take. Even as a 10-year-old I realized the danger I was in. When we finally arrived at my house, my mother hugged me and broke out crying.

"Later we heard by word of mouth that all of the Jewish children with whom I had shared a cabin had been taken out and shot by the Nazis. It was impossible for me, as a 10-year-old, to realize that I would never see my friends again."

"A few weeks later in the middle of the night there was a knock at the door. All of our windows were smashed. The Gestapo was in our house. They dragged us outside and threw us into the mud. The neighbors cheered and threw rocks at us as we left my house of childhood for the last time.

"There were hundreds of trucks with other Jews. As we crossed the bridge to Shlabotka (Slobodka), we saw boys leaving the Yitzchak Elchanan Yeshiva, carrying Sefer Torahs in their arms. The students were thrown into a large pit and shot. As long as I live, I will never forget the moans and screams of those boys, and the men, women and children who were thrown in with them.

"We drove on until we came to a group of homes. We were taken off the trucks and told to take the homes. As we ran towards the homes, they began shooting at us — several hundred lives were lost. The commandant laughed, 'You didn't expect such fine homes, did you?'

* * *

"There were five to six families per room. People grabbed corners to use for their families. We were asked again to bring all valuable items to specially designated place. (Before the Gestapo had come for us, there had been a series of proclamations about Jews, one of which required us to turn in our valuables. My mother had buried some valuables as we had premonitions that something was happening, but we didn't know what was going to happen. And there was nowhere to run and no one to turn to. We lived in a very anti-Semitic country.) The valuables we did have were hidden so as to purchase some extra food.

"I become quite experienced at cutting the barbed wire, running into the city and standing in long lines to buy bread. I was always afraid that some of the neighbors might recognize me.

"One day someone said, 'Aren't you the Jewish girl who lived on our street? What are you doing here?'

"As I stood terrified, another person standing in line said, 'She doesn't look Jewish. What church does she belong to?' I mentioned the name of the Catholic church. 'You see, why frighten the little girl?'

Responsibility

"I ran out between the legs of the people and ran away as fast as I could. As I carried the precious cargo of bread and cheese back to the ghetto, in my childish mind I realized what a tremendous responsibility I had. I was 11 years old at the time.

"When I got back to the ghetto, I saw that the area was heavily guarded and huge German shepherd dogs were roaming about. The Germans had discovered the cut barbed wire. As I lay in the nearby woods all night, trying to figure out a way to get back into the ghetto, I wondered if I would ever see my mother, sister and brother again.

"The next night I crawled back through the barbed wire, using my essential pliers to once again cut the wire. I was so intent on getting through the wire that I did not even notice my body becoming covered with blood; I still carried the bread and cheese.

"All this time, my family was sure that I had been killed by the Gestapo. Upon my return, my mother forbade me to ever go on such a mission again. But she was overruled by the others, who all felt that because I was so small, I could get around easily and unnoticed, and I already knew my way around. So I continued bringing food back to the ghetto.

"One afternoon we assembled in a field. We were told to form two lines. One line left the ghetto and never returned. We all thought that those fortunate ones were given outside work and more food.

"Later the Germans started to take us out of the ghetto to work. We engaged in heavy manual labor. I worked in a factory which made rubber boots for the soldiers — all the time with a gun pointed at our backs.

"We also worked in the fields. One day while picking cabbage, I decided to run away with a young boy, as we did not want to stay in the hell we were in. We hid out in the fields. That night the Gestapo, with dogs, was out looking for us. They went right by us as we hid under some brush. But we decided to return the next day as we missed our families and had no place to go.

"Life in the ghetto became more difficult. People died by the hundreds from starvation. The Germans would dig trenches and slide the dead bodies down a shaft into the trenches, where the bodies would pile up. Once a week the Germans would fill the trenches with dirt. We children would stand and watch the bodies slide down. It became a gruesome game of counting the bodies and running to tell our families who we had recognized as dead. Occasionally, the Germans would add to their fun by including a few live people.

Entering Auschwitz

"It was towards the end of 1942 — one day our line did not return to the ghetto. We were packed into trucks and taken to a train station. Men and women were separated and packed into coal cars. We could hardly move our hands and feet. Those who tried to escape were shot. We rode all night until the cars came to a standstill.

"After being pushed out of the cars, we entered through the gates of Auschwitz. A woman appeared; her name was Irma. She was in charge of our section. Her first order was to have all children shot. She changed her mind, saying that bullets were too expensive to use.

"We were ordered to remove all our clothes and shoes. Gold teeth were simply yanked out. A striped dress became our uniform. Forms were filled out with our age, other information and the number of our uniform. It was winter, and I can remember standing in the snow without shoes. After a long time I felt no pain. We were then assigned barracks — five people to one bunk bed — 500 to one small barrack. Every morning we were lined up in the barracks as those who would be sent to the gas chamber were picked.

"One loaf of bread made out of sawdust was to be shared by 10 people, without a knife. Each crumb was precious as our lives depended on it. Sometimes those given the bread would run off, leaving the others without any. A soup made from potato peelings was served in a rusty dish. Once in awhile a piece of meat might be found floating in it.

"My mother would not touch the meat, but allowed us to for the sake of survival. In no way did she want to give Hitler satisfaction by eating non-kosher food. Hitler used to say in his rallies that even if he does not succeed in killing all the Jews, he will succeed in destroying Judaism. Eating kosher food is such an integral part of Judaism, that even at the risk of survival, my mother refused to eat that meat. Ironically, today we tend to make kashrut a personal rather than a Jewish matter.

"Bodies piled up outside the barracks as many died from sickness and starvation. Not until thousands of bodies accumulated were they removed. All we kept saying was, 'What is the rest of the world doing — is it that they don't care? Where is America? How long will this be permitted to continue!'

"Then one day, in the summer or early fall of 1944, we were once again hauled into trucks and transported through the gates of Auschwitz to another concentration camp — Stutthof. There, whatever hair remained on our heads after being shaved at Auschwitz was torn out by hand. A number was put on my arm with a needle. Electrical barbed wire surrounded the camp. Every morning, as in Auschwitz, we stood in line amongst the dead bodies.

"One day as I stood in line, I saw something thrown over from the men'section. I ran over and picked it up. It was a note telling us that the Allies were winning. I quickly swallowed the note. The guard saw me, and because I would not reveal what the note had said, I was forced to remain in the yard all night without clothes as the commandant burned my legs with his cigar. I have scars on my leg from that dreadful evening. I was now 14 years old.

"One day my mother was taken to the gas chamber. I clung to her as she was herded along with the others. A guard approached us and said to me, 'You are too young to die.' Raising his gun, he told me that if I could get out of his range before he counted to 10, I could live.

"It was terrible leaving my mother like that. I remember running so very fast, hearing my mother's last cry to me to run faster, and I saw her no more.

"With the war almost lost, the Germans decided to liquidate the concentration camps. It was hard to believe that the camps stood untouched for so long. The Allies knew exactly where they were, but just flew over them. The Germans, knowingly, hid their ammunition in the camps while the Allies bombed Germany. We kept hoping that the Allies would just drop bombs on the camp so that we might all die more quickly and with less suffering.

"By now, my sister Rachel had contracted typhus. Next to the gas chambers, typhus was the worst killer in the camp.

"In the winter of 1944-1945 the death marches began. Anyone who could not walk was shot. I practically carried my sister the whole way. All of a sudden the sky lit up with the Allies bombing as they flew over. Able to walk no further, I fell into a ditch with my sister still clinging to me.

"Everyone marched on as the Germans walked right by our ditch. We remained there most of the night. It was a very cold winter night, and we desperately needed shelter. I dragged my sister through the deep snow to a coal bin of a nearby house. We both fell asleep inside.

International Rescuers

"We woke in the morning to find three men staring at us, an Englishman, a Frenchman and a Russian. They took us into the house and fed us some real food. For the first time in four years I had a bath. They were all POWs who were working a farm owned by a top SS official.

"We found out that day that a price had been put on our heads and a description of the two of us had been circulated. The Russian took us outside the house. Using a scissors, he cut off the yellow stars which had branded us as Jews. He then told us to pretend that we were Lithuanians who had escaped from the Elbe River. He told us to change our names. Judith became Uta and Rachel became Anna. He directed us to a nunnery nearby as it was unsafe to remain by the house any longer. Upon returning the SS official would immediately have taken us to the umshlagplatz, where everyone on the death march was taken to be massacred.

* * *

"The nuns welcomed us and gave us shelter. My sister was extremely sick with typhus. In her delirium she began speaking to me in Yiddish, and we were recognized as Jews. The nuns were wonderful. They took great care of Rachel, nursing her back to health. All the while we were learning about Catholicism, and how we must accept Jesus as our messiah. We had to kneel and pray every day in the chapel. How much longer could we survive as Jews? We soon knew more about Catholicism than Judaism. The Catholic Church cannot be condemned, for thousands of lives were saved. Those people are alive today, although they are lost to the Jewish people.

"The nuns, sensing our planned departure, would lock our door at night, telling us that they were only protecting us. We managed to escape through our window.

"By then, I had come down with typhus, and my sister was now dragging me along. She took me to the hospital in Danzig and left me in the hall, hoping that someone would take pity on me and give me some medical treatment. By then I knew my catechism so well — the nuns were fine teachers — that the hospital thought I was a wonderful Lithuanian Catholic. Rachel found work in a nearby town and once a week would visit me in the hospital.

"Danzig was then very heavily bombed. I remember crawling under my bed as the bombs fell. Only the section of the hospital where I was remained undamaged from the bombing.

"After I recovered from typhus, Rachel brought me to the farm where she worked. The woman who owned the farm, Anna Arstrom, had 10 children. At night she would lock us up in the attic. At mealtime, once a day, a large round bowl was placed in front of us and our hands tied behind our backs. This is the way she would feed us and amuse her children. Rachel and I worked the farm, chopped wood and did all sorts

of other heavy labor. If this woman was not pleased by our work, she would beat us. Rachel still has scars from this woman.

"One day while working in the woods, I heard moans from the nearby brush. I ran towards the sound of the moaning to find a German soldier, wounded, lying on the ground. Immediately, I tore off part of his shirt, tied it around his wound and, with all my energy, dragged him towards the farm.

"Running to get help, I kept thinking, 'Thank God that I'm still human, I'm not an animal.' All during my imprisonment I kept pleading to God, 'Help me to stay a human being. Help me retain my compassion for humanity.'

To Denmark

"In March, 1945, Mrs. Arstrom, her 10 children, Rachel and I sailed for Denmark. Rachel and I did not want to leave because we thought that we were going deeper into Germany. We didn't know where Denmark was. But we actually had no real alternative.

"The boat was a huge battleship called the 'Henry Fisher.' The passengers were German soldiers and citizens. Rachel and I were wards of Mrs. Arstrom, but actually more like her prisoners. Rachel and I were amazed to see on the boat three other Stutthof inmates who had survived the same death march. We were all frightened of recognizing one another lest our identities as Jews be revealed.

"As we sailed towards Bremen, torpedoes began to hit the boat. The 'Henry Fisher' sank. Rachel and I clung to a piece of plank for several hours. (I am unable to swim to this day.) While we were submerged in the choppy waters, torpedo boats continued shooting. Finally another German boat collected survivors from the sunken 'Henry Fisher.' We then sailed to Copenhagen.

"Upon arriving in the harbor of Copenhagen, we were immediately led to trucks which took us to special camps. These camps were temporary for German citizens until the Germans could be resettled. My sister and I were assigned to a room with 20 Lithuanian men, who really frightened us. But for the first time we were free to walk the streets of Denmark. We were now considered German citizens.

"I remember walking through the town of Swinege and seeing a woman working in her flower garden. I stopped and stood for awhile watching her. When she spotted my interest, she stopped working and walked over to the fence. I asked if there were any Jews in Denmark. 'Yes,' she said. 'You Germans tried to kill them, but we saved many of their lives. Soon the war will be over, and you will be in concentration camps and the Jews will be free!' Her husband came out of the house yelling at her, and pulled her back inside. I was much too frightened to tell her at that moment that I was Jewish.

* * *

"The day of my liberation, May 5, 1945, was the most wonderful day of my life. That day will never be forgotten. The Red Cross asked if any of us were not German citizens, and, if so, to come forward. Rachel and I were still hesitant, and when we told the Red Cross officials that we were Jews, the Germans with whom we had been living said that we were lying. The Red Cross officials also looked at us quizzically. We signed our names in Hebrew. Our troubles were over.

"I returned to the Danish woman who had reprimanded me. She broke down crying. Her son had been hung in Copenhagen for saving two Jewish families.

"A Dane, Paula Jensen, brought Rachel and me out of the camp and took care of us. Later we both lived with Oscar and Vera Frankel until Rachel married a young Danish Jew, Yosfa Levitan. Then I moved out and lived by myself and worked.

"Rachel and I spent four and a half years in Denmark. Those were wonderful years, and I could never repay the Danes for all the goodness they bestowed upon me. At the end of the war I was 15 years old, weighed 47 pounds, and spent a year and a half in a Danish hospital. I cannot say enough about the Danish people. They saved countless lives during the war while constantly risking their own lives.

"The report which we received in Stutthof of my brother dying in Dachau was incorrect. He was liberated from Dachau by the Allies.

"Mrs. Arstrom was tried by a Danish court for her treatment of my sister and me. At the trial, she said she did not know that we were Jews. The judge said, 'If she did this to two Catholic girls, can you imagine what she would have done to two Jewish girls?' After completing a jail sentence, she was deported to Germany with the four of her 10 children who had survived the sinking of the 'Henry Fisher.'

"On the boat on the way to Canada, I met Gabriel Cohen, who had gone to Palestine in 1947 to fight in the War of Independence. (We were later married, although we are separated now.)

* * *

"I survived the Holocaust knowing that 6,000,000 of my people had been murdered just because they were born Jews, and the world stood by. Where were the great leaders of the world? Were they too busy with their own difficulties or was it that they just did not care?

"Germany was a country of tremendous magnitude. It was the home of the greatest scientists, writers, artists and musicians, a cultured and advanced society. What happened in Germany could only have happened in a country that was so scientifically inclined and so methodical in its planning.

"Today, I read and hear about what is happening to the Jews of the Soviet Union and how their spiritual heritage is being annihilated. I read about the plight of Jews in Syria. There is terrorism in Israel, Ireland and Argentina; black vs. white, Protestant vs. Catholic, man vs. woman, young vs. old, rich vs. poor, human progress vs. natural environment. With all the clashes and conflicts of today, the Holocaust weighs heavily on my mind. There was no consolation anywhere when a car recently passed me with a disturbing bumper sticker: 'Burn Jews, not oil!' But I still retain my compassion for humanity."

From Terezin, published by the Council of Jewish Communities in the Czech Lands, Prague, 1965. Reprinted through the courtesy of Jewish Community Relations Council.

EXCERPTS FROM THE TEREZÍN DIARY

OF TWELVE-YEAR-OLD HELGA KINSKY OF VIENNA:

Tuesday, March 16, 1943
"...I went to see my uncle in the Sudeten barracks and there I saw them throw out potato peelings and ten people threw themselves on the little pile and fought for them..."

Friday, April 2, 1943
"This day is filled with joy. The Germans themselves admit their losses at the front. This afternoon I moved to another bunk, in the bottom tier next to Ella Steiner. I'm happy. I had an unpleasant neighbour, Marta Kenderová, who always scolded me if I sat on her bunk..."

Tuesday, April 6, 1943
"Tomorrow SS-man Guenther is coming and no children can go out on the street tomorrow. Daddy doesn't know this and I'll die of hunger by evening..."

Wednesday, April 7, 1943
"I missed Daddy yesterday, but I didn't give in to my sadness, because the other children couldn't see their parents either and won't see them all day."

Saturday, April 10, 1943
"We aren't allowed to go out of the barracks. We can't go into the street without a pass and children don't get a pass. They say this can last a week or even several months. I thought I wouldn't see Daddy for a long time, but he has been to see me twice. I seem like a bird in a cage. This is all because two prisoners escaped from the ghetto..."

Thursday, May 6, 1943
"It's terrible here in Terezín. A regular Tower of Babel. There are Germans, Austrians, Czech, Dutch, some French, I even know a Finnish girl, etc. There are Aryans, Jews and mixed. Next to my bunk there was a girl Antonie Michalova to whom fate was very cruel. She arrived three weeks ago from Brno; her father is an Aryan and her mother Jewish. She is completely alone, badly provided for, and does not feel right in a Jewish environment. She cries almost all day long. Her father was allowed to accompany her to Prague, where there was a terrible leave-taking, according to the account of a girl who came with her."

Saturday, July 31. 1943
"This is the second day I've been sleeping in the corridor because of bedbugs. There are seven of us girls sleeping outside and we've all been bitten.

"The Germans cleared out the 'Sudeten' and 'Zeughaus' barracks in 48 hours. I saw the moving. I imagine it's like a retreat in war. All the streets were given names. We have permission to sleep in the garden, because it's impossible in the corridor. Spraying with Flit didn't help at all. I caught six fleas and three bedbugs today. Isn't that a fine hunt? I don't even need a gun and right away I have supper. A rat slept

in my shoe. Walter, our Hausältester, killed it. Now I'm going to pitch a tent for the night with Ella and Irča."

Thursday, August 26, 1943
"It's terrible here now. There is a great deal of tension among the older, sensible children. They are going to send transports to a new ghetto–into the unknown. "And something else, 1,500 children will arrive tonight. They are from Poland. We are making toys and little bags and nets for them, etc.

"I have diarrhea. Of 27 children, 19 have diarrhea and 16 are sick in bed. Two toilets for 100 children aren't enough, when there is infectious diarrhea in every 'Heim.'

"What those toilets look like!!!'

Friday, August 27, 1943
"The children came at three this morning. They are full of lice. They only have what they are wearing. We are collecting things for them."

Saturday, September 4, 1943
"Tomorrow they load the transport. From our room only Zdeňka is going so far. They are sending them in several batches. Zdeňka is acting very bravely. Each reports in the home where he lives and then at the Sammlungstelle they meet with their family. There are several Sammlungstellen. Zdeňka's is in the Hamburg barracks in the first courtyard, where there are 500 people."

Sunday, September 5, 1943
"This was a day, but it's all over now. They are already in the 'šlojska.' From our room Pavla, Helena, Zdeňka, Olila and Popinka are going.

"Everyone gave Zdeňka something, she's such a poor thing. I gave a half loaf of bread, a can of meat paste, linden tea and sugar. Her father came to pack her things and Zdeňka gave him bread, sugar and a tomato. He didn't want to take it, but we made him and said that we would bring Zdeňka some more food. He wept and thanked the children and the assistants for the care they had given Zdeňka. We all cried. Her father, mother, and brother didn't even have a bit of bread. We fixed them up so that from having nothing they had in a little while a full little suitcase and a small bag full of food.

"At six in the evening they reported for the transport. Each one somewhere else. The parting was hard. After eight in the evening I went to look for Zdeňka. She was sitting on her luggage and she cried and laughed at the same time, she was so happy to see someone before she left. I slept all night, but I had terrible dreams and had rings under my eyes in the morning."

Monday, September 6, 1943
"I got up at six to see Zdeňka again. When I came up to the Hamburg barracks the last people were just going through the back gates and getting on the train. Everything was boarded up all around so no one could get to them and so they could not run away. I jumped over, ran up to the last people going through the gates. I saw the train pulling away and in one of the cars Zdeňka was riding away."

EXCERPTS FROM THE DIARY
OF HELGA WEISSOVÁ-HOŠKOVÁ

... Three young boys ran away. For that we have already had a week of "Kasernensperre" and "Lichtsperre"(1). We walk only in columns to work, and after six o'clock in the evening, no one is allowed on the street. We come home from work in the dark and in the morning we go to work in the dark. We dress and undress by the touch system. Our windows must be darkened and it is forbidden to have any sort of light. Tomorrow I'm going to the Hamburg barracks for bread and perhaps I'll manage to see Mom.

..."Kasernensperre" has been cancelled, but "Lichtsperre" continues, evidently for the whole winter. We have to save on electricity. Each of the different blocks gets it every third day in turn. We may use candles for light, but they don't last long. Supplies from home are being used up and we can't manage to get more. It is terribly stupid, we can't even read in the evening. Without light everything is so sad and gloomy. I am awfully homesick for Prague. Evening after evening Francka and I recall things in Prague far into the night and often we dream of it in our sleep.

... Last night I had a beautiful dream. I dreamed that I was at home, I saw quite clearly our flat and street. Now I am disappointed and out of sorts, because I awoke in the bunk instead of my own bed. But maybe this was some sort of omen of an early end. Then there should be permanent "Lichtsperre" all over Germany.

... This isn't a Home any more, it's a regular hospital. Everyone avoids us; half the children are sick in bed. The thermometers don't go below 40 degrees(2). The number of sick goes up every day. The rooms are full of patients and the doctor does not know what to do. I feel rather bad myself. I'd better lie down, after all I have to keep up with them. I've had every illness that has occurred here. "Girls, who's going to Hamburg barracks? Tell mama I shan't come today. I have 40 degrees."

They put Zorka in sick bay yesterday. She's in very bad shape. The doctor doesn't give much hope. It's probably typhoid. They want to put us in quarantine. Everyone is suspicious here. It looks bad. Not a single room has more than three who are well. Dáša, our "Betreuerka"(3) didn't come today, either. She was going around for a week with a fever of 38 degrees. They took Lilka's sister to Vrchlabí barracks yesterday. She is unconscious. They are setting up a new infirmary for us. B-r-r-r, I'm so cold. I surely have a fever...

... Yesterday I had 40.3 degrees. I had a nosebleed. I felt terrible. They could not stop the bleeding until the doctor came. I thought I'd die, I felt so bad. Today I'm better. If only my fever does not go up...

...I was lucky. My fever went down exactly on the day when everyone whose fever went over 38 had to go to the sick bay. It's typhoid. I don't know, maybe I had it, maybe not. In any case my fever did not go up and they did not put me in the sick bay.

---

(1) Confinement to barracks and no lights.

(2) 40° Centirgrade = 104° Fahrenheit.

(3) Room attendant.

On the gate of L410 a big sign is hanging, "Achtung Infektionsgefahr."(4) Everyone runs away. Lilka's sister died, Lilka has typhoid herself. Věra, Olina and Marta went to the infirmary. They transferred Milča to Vrchlabi yesterday; they say she is in the last agony. "What's the matter, Hanka? Why have you been crying so hard? What! Dáša?" "Dáša and Zorka... died!"

... Typhoid has raged throughout Terezín. The hospitals and infirmaries are crowded. They have cleared out a whole house and made a typhoid ward of it. Everywhere you see the sign "Achtung, Tyfus." At every water faucet and pump, "Don't forget to wash your hands"–but, anyway, the water hardly ever runs.

And a transport again... they say it didn't go to Poland, that the front lines are there already and the transport went to some new camp on the Polish border. Somewhere near Bohumín. It probably is the same everywhere.

... Old people's transport. Ten thousand sick, crippled, dying, all of them over 65 years old.

It's horrible everywhere. The rays of sun fall exactly on my bunk and reach on farther, I try in vain to get away from them into the shade. Today I shan't go and report for "Hilfsdienst." I haven't left out a day yet, but I am too exhausted to stand the sight of misery and suffering again. The old people's transport, the young people cannot volunteer. Children have to let their old parents go off and can't help them. Why do they want to send these defenseless people away? If they want to get rid of us young people, I can understand that, maybe they are afraid of us, don't want us to give birth to any more Jewish children. But how can these old people be dangerous? If they had to come here to Terezín, isn't that enough, can't they let them die in peace here? After all, these old people can't hope for anything else. Half of them will die in the "šlojsky" and in the train.

Under the window the Gestapo are shouting and beating people, closing the street. Another group is going. There they are, carrying stretchers, two-wheeled carts with corpses, baggage and the "corpse cart." The street that had blossomed in the August heat was wrapped in heavy, filthy dust. Baggage, stretchers, corpses. That's the way it's been going on for a week. The dead on two-wheeled carts and the living in hearses. Everything is transported in hearses here: dirty linen, bread–we have one, ourselves, in the Home, standing in the courtyard. It has a sign on it, "Youth Care." What's the difference, one cart is like another, and so far no one seems to wonder at it, but to transport people in them, that's a little too much. Again a cart is rattling under the window. In front there are two transport leaders, then the load, and behind are some "Sick people's bearers," and the "Hilfsdienst." And that among the baggage, is that corpses? No, one is moving, through the cloud of dust whirling around the cart a yellow armband shines through. Who could forget that! We met them daily in the kitchen, on crutches, blind, with a little bowl in hand, begging a little coffee, soup, scraping out the unwashed troughs and kettles that had food, or else raking through piles of rotting potatoes, peelings and garbage. Yes, that's who it is, skinny, hungry, miserable, there they are, alive in hearses. How many of them will arrive at their destination, how many will return? All the hearses are in operation. For the first time they have a load of the living, and yet this is more fitting than anything else. Where will these human wrecks land, where will their bodies be laid down? No one will weep over them, no one pities them. Some day perhaps there will be a mention of them in readers, and then the only title that would do them justice would be: Buried Alive.

---

(4) Attention, danger of infection.

... The barracks by the physical culture hall must be cleared out, a special dinner is being cooked, and the reception centre is getting ready. They say some Polish children are coming. This is all incomprehensible. Why, and how does it happen that they are brought here from Poland?

They came yesterday at 5:00 o'clock. No one is allowed near them. In the night they called some nurses, house representatives and doctors. Besides these no one is allowed near their barracks. We managed to get some news from the barracks. None of the children can speak Czech, we don't even know if they are Jewish children or Polish or what. You can see them a little from the fortress wall, and then they went in the morning to the reception centre. They look awful. You can't guess how old they are, they all have old, strained faces and tiny bodies. They are all barelegged and only a very few have shoes. They returned from the reception centre with their heads shaved; they have lice. They all have such frightened eyes.

... Yesterday they were taken off, doctors, nurses and house representatives with them. All during quarantine their food was cooked separately and clothes and shoes were collected for them. The only one who came in contact with them was Fredi Hirsch, who is now sitting in a bunker in the camp command for it.

Where they came from we never found out, nor where they were taken either. Rumours were circulating about deportation to Palestine, but no one believes this. They have gone. All that is left is a few lines scribbled on the wall of the barracks, that hardly anyone can figure out.

... The commission, because of which a transport left and the three-layer bunks were torn down, has departed, and I believe they were satisfied. They didn't see through very much, stayed scarcely a half day, but that seems to have been only a rehearsal. The camp command issued new orders about the "beautifying campaign" that must be finished in two months.

It's ridiculous, but it seems that Terezín is to be changed into a sort of spa. I don't know why I was reminded of the fairy tale, "Table, set yourself!" But that is how everything seems to me. The orders are received in the evening, and in the morning everyone's eyes are staring with wonder, where did this or that thing come from? For three years it never occurred to anyone that streets might be named anything but Q and L. Where the Magdeburg barracks or the Jäger or any other barracks was, every little child knew. But all of a sudden the Germans had an idea and over night signs had to be put on every corner house with the name of the street, and at crossroads arrows pointed: Zum Park, Zum Bad, etc. We don't say Magdeburg barracks any more, but BV; I don't live at L410, but Hauptstrasse 10. The school by the construction headquarters that had served as hospital up to today, was cleared out over night and the patients put elsewhere while the whole building was repainted, scrubbed up, school benches brought in, and in the morning a sign could be seen afar: "Knaben und Mädchenschule." It really looks fine, like a real school, only the pupils and teachers are missing. That shortcoming is adjusted by a small note on the door: "Holidays." On the square the newly sown grass is coming up, the centre is adorned by a big rose plot and the paths, covered with clean, yellow sand, are lined with two rows of newly painted benches. The boards we wondered about for so many days, trying to puzzle out what they were for, turned into a music pavilion. We even have a café with the fine sign "Kaffeehaus." And all the shops got new names of firms. The houses will also be painted, they have already started in Langestrasse. The barracks behind "Magdeburg," where they had had production and processing of mica have become a "dining hall." The girls that are specially employed there to heat up the food must wear white caps and aprons. The physical culture hall was turned into a restaurant with carved furniture, plush chairs in the foyer, and big vases with

bouquets. On the second floor there is a library and reading room and little tables on the terrace with coloured sunflowers. They have already got quite far in painting the houses. Some of the Danish inmates' rooms got equipment. In two of the barracks some bunks and shelves were painted yellow and they got blue curtains. In the park in front of the Infants' Home they put up a luxury pavilion with cribs and light blue, quilted covers. In one room there are toys, a carved rocking horse, and so on. Then there is a pool, a merry-go-round and see-saws. None of us can explain why they are doing all this. Are they so concerned about that commission? Perhaps we don't even know how good the situation is.

NOTES FROM THE GHETTO—EXCERPTS FROM THE TEREZÍN DIARY OF FOURTEEN-YEAR-OLD CHARLOTTE VEREŠOVÁ OF PRAGUE

It is three weeks now since I came to this extraordinary place, actually a ghetto. I read once about the former ghettos and it never entered my head that I would experience such a thing one day. It seems to me as if we had gone back a few hundred years.

Everything here is so strange—different from anywhere else in the world. For instance, people walk in the street, not just on the pavement, but there are so many of us here that we would probably not fit on the sidewalk. Cars do not drive here, though, so nothing can run over us. We sleep in bunks and everywhere lots of people are packed in. Husbands and wives do not live together and their children live separate from them in homes, or whatever you call it. When you hear the word "home" you imagine something quite nice. Well, it's all quite different, because that is how it must be. Nevertheless I envy the others a little, because they can at least visit their parents. I am here completely alone. Without Mommy and Dad and without my big brother whom I miss so much.

I was fourteen years old not long ago and I had never been away from home before, not even over the holidays, because I have no grandmother or aunt whom I could have gone to visit. So this is my first trip away from my parents and it's so strange. I should be glad that my folks are not here, and actually it's better that way. They will send me parcels and that's fine and dandy, and soon the war will be over and I'll go home. Every one said that I'm going for only a couple of months and perhaps I can hold out that long.

My father is Jewish and my mommy is Aryan, so my brother and I are mixed and children of mixed marriages must, according to some German laws, go to Terezín. Why, I don't know, nor why it has to be us and not Dad, it's all a big mix-up. They say Mom saves Dad from being sent in a transport, but not us. It isn't clear to me, but nothing can be done about it; it's the stupid regulations.

So I sit here in my bunk and write and am unhappy.

...I still have no appetite. Most of the time I eat from my own supplies, but they are slowly disappearing. What will happen then? The food here stinks. I wonder that anyone can eat it. Gita says that in no time I'll be eating it, too. Perhaps I'll get a parcel soon.

This is the menu for the children's kitchen. Up to sixteen years we get a little better food than the rest.

	Lunches	Suppers
Monday	Soup, millet	small loaf of bread
Tuesday	Soup, potatoes, turnips	soup
Wednesday	Soup, potatoes, goulash	small loaf of bread
Thursday	Soup, dumplings, gravy	sausage, soup
Friday	Soup, barley	bun
Saturday	Soup, potatoes, turnips	soup
Sunday	Soup, bun with cream sauce	20 grams of margarine, teaspoonful of jam

The menu doesn't look so bad, but it is impossibly cooked and the soups are the same every day. They look like water from washing the floors. B-r-r-r, I never in my life ate soup, and I shan't eat these at all. We have black coffee for breakfast and nothing with it (it's slop).

... Tonička and I have made friends. We understand each other very well and we have said that we will have a "commune," meaning that we will keep everything together. Bread, sugar, margarine and parcels from home, even when one gets more than the others. It comes out better that way. We manage to get only one kilogram of bread every three days. They bring it in old hearses pulled by people. Actually, that is the only transportation here. They also carry corpses in them. Sometimes we get mouldy bread and that's bad. We cut off the mouldy part and then we must slice the rest in very thin slices to make it stretch, and it doesn't matter at all that we have to eat dry bread. If only we get enough. Sometimes I'd cut off another slice, but I mustn't. Tonička is a good housewife. I'd just gobble it all down and then the third day I wouldn't have any. Now I've begun to think too much about food. I even eat the disgusting soups sometimes, and only a little while ago I couldn't have imagined it.

...I've learned here to appreciate ordinary things that, if we had them when we were still free, we didn't notice at all. Like riding in a bus or a train, or walking freely along the road, to the water, say. Or to go buy ice cream. Such an ordinary thing and it is out of our reach.

Sometimes when I stand on the bastions and below me there is mud and swamp—jumping down would probably mean death. Sometimes it strikes me—would I jump if that would bring the end of the war? I should like to give my life so that it would. I should like to perform some great deed, so that my name would not die out, but I'll not be able to do anything. I know it is stupid, and so I don't tell even Tonička anything about it.

...When we go to work we pass normal cottages, where people live a normal life. When will it be granted us to be such people who need not live by regulation? I look through their windows and in the morning their beds are not made up yet. I have a wild desire to climb in and sleep and sleep...

... Transports are leaving for Poland. Three with 2,500 people in each. Eight girls are going from our room. It's sad. Children of mixed marriages are so far safe from transports; that means that it's probably worse in Poland than it is here. So many old people are going, and orphans must, too. We are arranging "Hilfsdienst," all of us, now. That means helping to pack wherever we are most needed. Mainly old people. The poor things, why don't they leave them in peace? After all, they are about to die and could just as well die here. Yesterday I helped a family with seven children and today one with three children whose mother has tuberculosis. This is supposed to be a model ghetto, so why do they send people away, especially old people, because it probably wouldn't look nice if some one saw them begging for that disgusting soup? The town is packed, and that also does not make a good impression, either.

The Germans are going to make a film here, so they are up to all sorts of monkey-shines. Sometimes we think it's a joke and it really is funny. To whom will they show us off? Are we something they can brag about? They should be ashamed but probably they don't know how to be. The sidewalks are being scrubbed and wherever there is even a tiny bit of earth they plant flowers. They carried earth to the main square and have made a park, but no one is allowed to go into it. They play music there at noon, too. It sounds nice, but it does not satisfy us and even with the music I am still very homesick. If not more so.

...It is rumoured that they are building gas chambers here. People whisper about it and they really are building something mysterious in the fortification catacombs with airtight doors. They say a duck farm. What for? Might it still be gas? I can't believe it. It is too terrible. Never before have I truly admitted the idea of death, and now gas all of a sudden. It's terrible, even if the longed-for end of the war is coming closer. Oh, how stupid I was when I was unhappy over silly little things! For example, that I was unlucky in love, or that I didn't want to get up in the morning. Everything is so petty compared to this thing. Here it is a question of life and we have only one single life. No, it mustn't happen, they can't do it, no one will let them! But why shouldn't they do it? Who prevented them from bringing us here and who will prevent the gas chambers, who—God? I have stopped believing in God, so is this punishment for that? No, it isn't, Tonička and Bertička pray and they would be sent to the gas chambers with me. But I won't give up. I am not a bug, even though I am just as helpless. If something starts, I'll run away. At least I'll try, after all, what could I lose? It would be better to be shot while trying to escape than to be smothered with gas. I'll take Tonička and we'll run away to Litoměřice together. Perhaps someone will take us in there. I know I'm not the only one, but still I'll not give up just like that, without resisting! No, I shan't give up, even if everyone else did, but not I! I want to live, I want to go back home, for after all I've done nothing to anyone, so why should I die?

It's so unjust!

It's interesting that we girls never talk about the gas with each other. It's as if it weren't true if we don't mention it.

Yesterday the girls went to do such unusual work. They had to take urns to the Ohře River and throw them in. For this they each got half a meat paste. And something else strange is going on. On the bastions the Germans are burning their archives. Sometimes a bit of paper flies into our garden and we read it. We are not allowed to pick it up, it's true, and a German soldier is guarding us with a gun, but we are curious, of course. But anyway we can't read much of it. Usually there is just a name and date of birth. They are Jewish names. Obviously the Germans are getting afraid and are trying to smooth over their traces. Why else would they be doing it? It is a good sign...

THE NEW YORK TIMES, Tuesday May 11, 1976

U. S. IMMIGRANTS TAPE-RECORD GRIM MEMORIES OF NAZI HOLOCAUST

On May 18, 1944, Frances Epstein, a young Czechoslovak woman, arrived at Auschwitz. Soon a cousin found her and stunned her by telling her about the crematoriums at the concentration camp.

"Those are crematoriums," her cousin said. "Don't you smell it?"

"Well, yes, it stinks here....I thought that was just garbage burning."

"Human garbage. They're burning people."

Five Hours of Tapes

What led to that moment and what happened after it—this woman's escape from death at the camp, subsequent forced labor in Hamburg, internment in the Bergen-Belsen camp and finally liberation, emigration to the United States and 30 years of life here—takes up 144 pages, and runs through five hours of recorded tapes.

Those tapes, along with 249 other sets, sit in the William E. Wiener Oral History Library of the American Jewish Committee, the product of a federally financed oral history of survivors of the holocaust in Nazi-occupied Europe who emigrated to this country after World War II. The project was officially released today, on the eve of the committee's 70th annual meeting, which begins Wednesday in Washington.

Both the committee and the National Endowment for the Humanities, which provided a $112,000 grant for the project, feel strongly that the study is an American chronicle, with lessons about life in this country and how it affected "one of America's most interesting immigrant groups, the survivors of the holocaust who came here," according to Milton E. Krents, director of the library.

The study, completed under the direction of Louis G. Cowan, a professor of journalism at Columbia University, also represents an important addition to the continuing documentation of the holocaust.

In pursuit of this story, the committee spent two years planning the study, selecting participants from the 60,000 survivors of the holocaust estimated to have arrived in this country in the decade after the war, assembling a team of interviewers, and finally calling on 250 people in 62 American cities to record on cassettes their recollections of more than 30 years of war and peace.

The 25,000 transcribed pages that make up the study contain a range of experiences that is intentionally diverse. There are stories of life in wartime ghettoes, stories of fugitive life and stories of life in the camps as well as interviews with 40 children of survivors and five people who are married to survivors.

"For us, the definition of 'survivor' was anybody who lived in Nazi-occupied Europe during the war," says Mr. Krents.

Bronia Roslawowski, now a baker living in Kansas City, was one of those sent to the camps. She escaped from a truck on its way to the crematorium at Auschwitz, only to be discovered later by an inspection panel that included Adolph Eichmann.

"He hit me with his long hand," she said. "I still remember his hands, long and thin. And he said to me, 'Du schweine, du hund.' You pig, you dog — you

BEST COPY AVAILABLE

had enough brains to escape, so now you can live. And he stepped [on me] with both his feet. He made me bleed internal and external."

"I'm simply astonished by the capacity of these people for endurance, how they went through the bureacracy of persecution, the deadening of their identities," said Dr. Ronald Berman, chairman of the National Endowment for the Humanities.

"When it seemed they had been obliterated, to come out and take up a new life in America — that astonishes me," he added.

Dr. Berman believes that this success in finding a new life offers valuable insights for all Americans about their country and life in it.

After reading several transcripts and considering the faith of these people in "the basic ideals" of this country. Dr. Berman says he feels "we spend too much time thinking about taxes and traffic jams."

Fertile Research

There are other observations to be drawn from the raw material of the project, which will be open for use by scholar and libraries. An appraisal of the study by Helen Epstein, a professor of journalism at New York University who interviewed her own parents, both survivors of the holocaust, suggests that there was important information in the texts for studies on the diversity of prewar Jewish life in Europe, on feminism and strong-willed women, and on people under stress, among others.

Such a compilation of fertile research material was one of the primary goals of the National Endowment for the Humanities, in accepting the project. The endowment, no stranger to ethnic studies, has previously taken on projects dealing with such topics as European immigrants and the linguistics of the Lacota Sioux.

"We tend to be very interested in resources for the use of scholars in the future," said Dr. Berman in explaining that the endowment frequently strived to record the histories and cultures of "people who wouldn't leave records themselves."

But in the end, those who have read the transcripts from this oral history say they are struck first by the memories and the impact of those memories.

For instance, Simon Grubman, who was interned in several camps, recalled: "On May 2, we heard a motorcycle approach. Then somebody kicked the door of the barracks open, and there was a figure in the doorway, the figure of a soldier in full battle dress, with grenades hanging from his straps here, and with a submachine gun in his hands.

"I had a clear view of him. He was absolutely petrified. He didn't make a move, he didn't utter a sound. And after a few moments, tears started to run down his cheeks."

Frances Epstein when she was 19 years old. She was later sent to camps at Auschwitz and Bergen-Belsen.

BEST COPY AVAILABLE

THE NEW YORK TIMES, Tuesday, April 27, 1976

LESSONS OF THE HOLOCAUST

By Terrence Des Pres

HAMILTON, NEW YORK—Without doubt there is an upsurge of interest in the holocaust. We see it in novels, in films, in news articles and even on popular television programs. Most significantly, we see it in the increasing number of college courses, dozens of them in schools throughout the land, that focus on this subject.

There is a demand for such knowledge, a demand on the part of the students themselves, as if Erik Erikson's remark—that children live out the secret wishes of the parents—were indeed the truth of what is happening.

For the generation that lived through the war, for the men and women who suffered loss of family and friends on the battlefields or in the death camps, there was only naked hurt and a traumatic reaction that made any effort to confront the evil of the concentration camps a task beyond human resource.

Yet if we are to meet our present problems in humanly creative ways, we need most urgently to come to livable terms with our terrible past. And judging from the proliferation of holocaust courses, and also from my own experience in the classroom, a generation of young adults has arrived. Jewish and non-Jewish alike, who are now prepared to face the worst.

The question Why? will naturally persist. Why teach such stuff? Why enroll in such a course? Why, amid the quiet splendor of these upstate hills, allow such darkness to invade one's soul when, ostensibly, no good can come of it? And certainly, if by good we mean answers and rational explanation, if we mean atonement and redemption, then there is nothing to be gained by knowing the facts of the death camps.

Yet as if by miracle, this spring there are 141 students in "Literature of the Holocaust" at Colgate. The room is filled with an intensity of concern I am tempted to describe as religious. And for all their shock and depression and, yes, also their tears, what emerges finally are things so finely human, things so clearly good and life-enhancing, that the danger we run and the damage we share in meditation on the holocaust seem not too high a price to pay.

For Jewish students there comes a renewal of heritage and pride, and the gap between themselves and their relatives closes as their sense of family deepens: "During vacation I did a lot of checking on who came from where."

A new appreciation of the problems of Israel comes to everyone; and again, for Jews and non-Jews, a sharpening of moral discernment, a release of ethical energies, a keener sense of prejudice and injustice.

A disregard for small irritations develops, the outcome of a constant, involuntary comparison between one's own suffering and the massive pain of the camps, with a resulting decline in self-indulgence: "Sometimes I catch myself complaining and then I think, well, why don't you shut up and drink your watery cabbage soup."

Also a broader, more sensitive care for others, accompanied by the feeling that personal relationships are supremely valuable—"little things, like meeting someone on the street and having a nice time talking, or seeing a person extend himself for another person."

There comes, too, a new lucidity about "the basics," and the real risk of all this is openly accepted: "What confuses me is whether knowledge of these events should make me rejoice that I am alive and aware of my good fortune, or whether the immense cruelty and destruction of the camps will ultimately undermine my faith in mankind."

For most, their own good luck, the simple facts of time and place, come to be "almost a miracle." Their lives, once taken for granted, now seem priceless gifts. And as odd as this must sound, for many of these young people there comes at last a small fierce joy.

"I am happy," says one student, "more appreciative of the great fortune I've had to be given this specific life to live."

Or as another said: 'I was out in the snow running and singing and I yelled out at the top of my lungs, I'm alive–and I love it."

Or finally, in full knowledge of how terrible life can become: "Something is making living feel a whole lot better."

Terrence Des Pres is author of THE SURVIVOR: AN ANATOMY OF LIFE IN THE DEATH CAMPS.

Student Bibliography

The following books were chosen both for their reading level, which is appropriate for the majority of the secondary students in our schools, and their availability in paperback form.

ANNE FRANK: THE DIARY OF A YOUNG GIRL. Pocket Books, New York, 258 pages.
This book is a true diary which documents the early years of Jewish isolation from society. It is the diary of a thirteen year old girl in Holland during the Nazi occupation.

HOLOCAUST. Israel Pocket Library, Jerusalem, 214 pages.
This book contains a complete summary of the Holocaust with several pictures that could be used separately as a lesson.

NIGHT. Elie Wiesel, Avon Books, New York, 127 pages.
This is the author's true story of his and his father's experiences in the concentration camps. It is extremely easy reading, yet the story presents all the horrors and pity of the period. Highly recommended if only one book is available for use.

THE YELLOW STAR. Gerhard Schoenberner, translated by Susan Sweet, Bantum Books, New York, 288 pages.
Another highly recommended book, this is basically a compilation of various documents, excerpts, autobiographical pieces, and over one hundred photographs of the Final Solution. It is excellent for a single available resource, and the photographs are vivid and shocking.

Teacher Bibliography

Dawidowicz, Lucy S. THE WAR AGAINST THE JEWS, 1933-1945. New York: Holt, Rinehart and Winston, Inc., 1975.

Hilberg, Paul. THE DESTRUCTION OF THE EUROPEAN JEWS. New York: Quadrangle/The New York Times Book Company, 1961.

Hilberg, Paul. DOCUMENTS OF DESTRUCTION. New York: Quadrangle/The New York Times Book Company, 1971.

Levin, Nora. THE HOLOCAUST: THE DESTRUCTION OF EUROPEAN JEWRY, 1933-1945. New York: T. Y. Crowell Company, 1968.

Poliakov, Leon. HARVEST OF HATE: THE NAZI PROGRAM FOR THE DESTRUCTION OF THE JEWS OF EUROPE. Westport, Connecticut: Greenwood Press, Inc., 1971.

Reitlinger, Gerald. THE FINAL SOLUTION: THE ATTEMPT TO EXTERMINATE THE JEWS OF EUROPE, 1939-1945. New York: A. S. Barnes and Company Inc., 1961.

Film Resources - 16mm

THE CAMPS OF THE DEAD, available from Film Images, a Division of Radim Films, Inc., 220 West 42nd Street, New York, New York 10036, 19 minutes, rental $15.

Glimpses of seven different camps upon liberation.

GENOCIDE from THE WORLD AT WAR, T.V. series, available from Film Department, ADL-B'nai B'rith, 225 South 15th Street, Philadelphia, Penna. 19103.

A comprehensive film of the Final Solution and how it was carried out.

MEIN KAMPF, available from Audio Brandon Films, 34 MacQuesten Parkway South, Mount Vernon, New York 10550, 119 minutes, rental $25.

While this film covers the rise and fall of the Third Reich, it includes horrifying footage of the Warsaw Ghetto and the concentration camps.

NIGHT AND FOG, available through the Philadelphia School District, Division of Audio-Visual Education, Philadelphia and also through the Memorial Committee for the Six Million Jewish Martyrs, Philadelphia, KI 5-8430, 31 minutes, color.

A documentary of the concentration camp world with English subtitles. No need to fear the subtitles, as the film speaks for itself.

THE WARSAW GHETTO, available from the Memorial Committee for the Six Million Jewish Martyrs, 50 minutes.

A documentary of the Ghetto based on the actual German footage.

Speakers Available

The Memorial Committee for the Six Million Jewish Martyrs, Philadelphia, Pennsylvania, KI 5-8430, maintains a speakers bureau made up of survivors of the concentration camps and others involved in escape and resistance. Many of these speakers have had experience speaking to students in the schools. If you wish to incorporate such a segment of living history in your classroom, you may contact this group.

UNIT 4 - WORLD REACTION TO THE HOLOCAUST (See also Unit 6, pages 95-113.)

Background

A knowledge of the attitudes of people, nations and their leaders toward the persecution of the Jews is essential for understanding the Holocaust. It did not happen in a vacuum. Apathy, ignorance, and refusal to aid the Jews by democratic societies were important factors leading to the tragedy of the Holocaust.

Objectives

To enable students to:

1. Understand the lack of involvement existent in the world community concerning the persecution of Europe's Jewry.
2. Understand that apathy in the face of evil is evil.
3. Understand the moral implications of the failure to act in the face of evil.

Pre-Test

Have students identify or define the following:

1. Bermuda Conference on Refugees
2. Evian Conference
3. Quota Systems
4. Josef Goebbels
5. Kristallnacht
6. The British White Paper, 1939
7. The St. Louis Incident
8. King Christian X of Denmark
9. Churchill
10. Stalin
11. Franklin Delano Roosevelt
12. Pope Pius XII
13. Pastor Martin Niemoeller

Review and discuss the terms given in the pre-test:

Bermuda Conference on Refugees -- Anglo-American Conference on refugees held in Bermuda, April 19-30th, 1943. Failed in that it did not address itself to the particular Jewish refugee problem, but rather addressed itself to all World War II refugees.

Evian Conference -- Conference on refugee problems held at Evian-les-Bains in France in July, 1938, by representatives of 31 countries. Only agreement reached was that existing immigration quota systems in effect in the various countries would be upheld.

Quota Systems -- Limitations and restrictions imposed by each country on immigrants permitted from other countries.

Josef Goebbels -- Headed Hitler's Ministry of Propaganda and Popular Enlightenment.

Kristallnacht -- "Night of Broken Glass." Organized destruction of synagogues, Jewish houses, and shops, accompanied by arrests of individual Jews, which took place in Germany and Austria under the Nazis, November 9-10, 1938.

The British White Paper, 1939 -- Document which restricted only Jewish immigration to Palestine to 75,000 over the next 5 years, and prohibited purchase of land by Jews there.

The St. Louis Incident -- Ship (St. Louis) left Germany in May, 1939, with 937 Jewish refugees seeking asylum in the Americas. Most denied asylum. 907 returned to Europe, many to die at the hands of the Nazis.

King Christian X of Denmark -- King during Hitler's reign of terror. The King's policy was to save and protect all citizens of Denmark, including Jews.

Churchill -- Winston Churchill, Prime Minister of Great Britain during World War II.

Stalin -- Took over the leadership of the U. S. S. R. after the death of Lenin in 1924. He ruled the U. S. S. R. during World War II.

Franklin Delano Roosevelt -- FDR, President of the United States from 1933 to 1945.

Pope Pius XII -- Head of the Roman Catholic Church during the period of Hitler's reign of terror.

Pastor Martin Niemoeller -- Led a movement in Germany called "the Confessing Church," which protested the anti-Christian tendencies of the Nazi regime and its anti-Semitic measures. Pastor Niemoeller was imprisoned at Sachsenhausen and Dachau by the Nazis.

Content

I. Persecution of European Jewry

A. Nations of the world were aware of it as early as 1933.

1. Governments did not react.

2. Individuals and small groups did protest but were ignored.

3. Isolationist attitudes prevalent.

4. Anti-Semitic groups exerted political pressure.

B. Events illustrating negative world reaction.

1. Quota systems not changed

2. Voyage of the St. Louis

3. British White Paper of 1939

4. Refugee Conferences

a. Evian (1938)

b. Bermuda (1943)

5. Attitude of League of Nations

6. Closing of Swiss border to Jewish refugees

7. Position of the Vatican

C. Events illustrating positive action taken.

1. Denmark and Bulgaria saved their Jewish populations.

2. Rev. Martin Niemoeller and other clergymen's protests.

3. Attempts by Palestinian Jewry to save Europe's Jewish population.

4. Labor strike in Holland.

Activities

1. World leaders reacted to the Holocaust in different ways. How did the following leaders respond?

   a. Winston Churchill

   b. Pope Pius XII

   c. Franklin Delano Roosevelt

   d. Josef Stalin

2. What pressures were responsible for the positions taken by England, the Vatican, the United States and Russia in dealing with Hitler's policy of genocide against the Jews?

3. Discuss the immigration policies of the United States as expressed in the National Origins Act of 1929. Did this act affect Jews fleeing Hitler's persecution in the 1930's? If so, how? If not, why not?

4. How have nations reacted to the persecution and mass killings of innocent persons in places such as:

   a. Biafra

   b. Bangladesh

   c. Lebanon

   d. South Africa

   e. Northern Ireland

   f. Uganda

5. Have students research the ST. LOUIS incident and report their findings to the class. There are some passengers who were aboard the ST. LOUIS who now live in the Philadelphia area. Call the Division of Social Studies if you wish to explore the possibility of inviting a speaker to come to your class.

6. Show and discuss the film ACT OF FAITH, a 30-minute film documenting the heroic role of the non-Jewish Danish community as it rescued most of Danish Jewry from the Nazis. This film is available from the Memorial Committee for the Six Million Jewish Martyrs, KI 5-8430.

7. There were occasions when it would have been feasible for the Allies to bomb the death camps. Why was this action not taken?

Bibliography

Feingold, Henry. THE POLITICS OF RESCUE: THE ROOSEVELT ADMINISTRATION AND THE HOLOCAUST, 1938-1945. New Brunswick: Rutgers University Press, 1970.

Flender, Harold. RESCUE IN DENMARK. Macfadden Paperback, 1968.

Friedman, Philip. THEIR BROTHERS' KEEPERS. New York: Crown Publishers, Inc., 1957.

Glatstein, Jacob, Israel Knox and Samuel Margoshes. ANTHOLOGY OF HOLOCAUST LITERATURE. Philadelphia: Jewish Publication Society of America, 1969.

Morse, Arthur. WHILE SIX MILLION DIED. Ace Paperback, 1975.

Paasen, Pierre, Van. FORGOTTEN ALLY. Dial Press, 1943.

Thomas, Gordon and Morgan, Max. VOYAGE OF THE DAMNED. New York: Fawcett Paperback, 1974.

Uris, Leon. MILA 18. New York: Bantam Paperback, 1970.

UNIT 5 - JEWISH RESISTANCE TO THE HOLOCAUST

Background

Since the end of World War II, there have been many written and verbal accounts describing the genocidal means the Nazis used against the Jewish people. The suffering road that six million took to the concentration camps, and the gas chambers, crematoria, has long been known.

The opinions too long held that the Jews did not resist; or worse, assisted in their own destruction, are false.

The epic Warsaw Ghetto uprising is but one facet of the Jewish resistance which refutes the stereotype. Not as well known is the fact that almost every ghetto, every labor camp, and concentration camp had its Jewish underground. These undergrounds not only kept up morale, but committed acts of sabotage, organized escapes, collected arms, planned revolts, collected information and maintained records which would inform the world as to what had happened.

These activities, carried out in spite of certain death if caught, must be remembered. What follows is an outline of some acts of resistance by the Jewish people throughout the ages against those who persecuted them.

Objectives

To have the students know:

1. That there was Jewish resistance to persecution throughout history.
2. That there was Jewish resistance during the Holocaust.
3. The various forms this resistance took during the Holocaust.
4. The great difficulties involved in resistance during the Holocaust.

Pre-Test

Have students identify or define the following:

1. resistance	4. Babi Yar	7. Jewish Brigade
2. underground	5. collective responsibility	8. Masada
3. deportation	6. passive resistance	9. Haganah

Review and discuss the terms given in the pre-test:

resistance -- Passive or active opposition.

underground -- Clandestine organizations of resistance against Nazis.

deportation -- Forcible removal of Jews in Nazi occupied lands from their homes under pretense of resettlement. Most Jews were shipped to death camps.

Babi Yar -- A ravine on the outskirts of Kiev. On September 29-30th, 1941, 33,771 Jews were machine-gunned here. (A total of 200,000 persons were murdered here, 80,000 of whom were Jews.

collective responsibility -- Act of holding a group responsible for the actions of any of its individual members.

passive resistance -- Opposition without resorting to force or overt actions.

Jewish Brigade -- Units of British army during World War II composed of Palestinian Jews.

Masada -- Site in Israel of Jewish resistance against the Romans.

Haganah -- Secret Jewish group organized during British Mandate of Palestine. Evolved into people's militia and eventually became basis for Israeli army.

Content

I. Jewish Resistance throughout History

A. The Bible

1. Records military achievements of Jews.

B. Ancient History

1. Records battles with the Greeks and Romans.

2. Revolt against Rome.

a. Jews were the most persistent rebels of all Rome's subject peoples.

b. Masada -- remembered as martyrs who would rather die than be taken into slavery.

c. Bar Kochba revolt, 132 A. D.

d. Jews exiled from Palestine by the Romans in 134 A. D.

C. The Middle Ages

1. The Crusades -- did not end in victory against the better-armed Crusaders.

2. The Jews fought against persecution in Spain, France, Germany and Russia.

D. Modern History

1. Jews fought in the Polish struggle for independence in the 1790's.

2. Jews organized self-defense units against Russian pogroms.

3. Hashomer -- self-defense groups of organized Jews to protect Jewish settlements in Palestine against Arab attack.

4. Jewish Legion fought with the British forces in Palestine in 1918.

5. Haganah -- national defense army in Palestine.

a. Aided in rescuing tens of thousands of Jews by bringing them to Palestine in spite of the British blockade.

6. Jewish Brigade -- fought with the Allies in Italy and North Africa.

7. In the World War II period, Jews fought in all of the national armies waging war against the Nazis.

8. The army of Israel -- defends Israel against its enemies.

II. Factors Bearing on Decision of Jews to Resist During Holocaust

A. Desire to Survive

1. Many people refused to believe the stories of the death camps.

2. Normalization of ghetto life with a continuation of culture and tradition.

3. Belief that help would come from the Allies.

B. Refusal of Aid from Outside Groups

1. Non-Jewish populations of Eastern Europe had long history of anti-Semitism. Some of these people not only did not aid the Jews, but sometimes helped the Nazis. However, there were heroic exceptions. (See Unit 6, pages 103-105.)

2. Jewish groups were kept isolated.

3. People caught escaping were not helped, and were often reported. Again, there were acts of humanity which saved Jewish lives.

C. Idea of Collective Responsibility

1. An entire group was made responsible for the acts of individuals.

2. Any acts of individual resistance were punishable by death of whole families or groups of individuals.

3. The Nazis threatened complete destruction of ghetto in retaliation for any acts of organized revolt. This threat was carried out in Warsaw.

With all the above factors to consider, it is not difficult to understand the problem facing the Jews of Nazi Europe. When there is a hope for survival people will find a way to survive. In the Warsaw Ghetto the first armed revolt did not take place until 1943. By this time the population had been reduced from 400,000 to 60,000 and many Jews realized that armed resistance was the only means left to face the Nazi plan of complete annihilation. The choice was to die fighting or die passively. They chose to fight!

III. Warsaw Ghetto Uprising

A. The ghetto in Warsaw was established in October of 1940.

B. At first the killing of the Jewish population was not done directly.

1. Lack of food.

2. Medical aid and other needed supplies denied.

3. By April of 1943, 100,000 had died of hunger and disease.

C. In July of 1942 the Nazis began mass deportations to death camps.

1. 1,000 people taken daily.

2. Population reduced to 60,000 by the end of 1942.

D. Passive resistance practiced from the start.

1. YIKOR -- conducted cultural activities in science, art, and literature.

2. Underground schools established -- high school and college level courses taught.

3. Underground newspapers printed, and the center for preservation of Jewish archives formed.

4. Children were used to smuggle in food.

5. A symphony orchestra was organized.

E. When deportations began, passive resistance turned to self-defense.

1. The ghetto was cut off from the outside.

a. Nazis kept the true purpose of deportation from the people.

b. Smuggling out of people to learn the truth.

c. When the rumors were confirmed the resistance became active.

2. Underground organization established -- J. F. O. (Jewish Fighter's Organization).

a. Sent delegation to Polish underground for arms.

b. Gave out notices that resettlement meant death.

c. Stored food.

d. Ran industries making weapons.

e. Created bunkers.

f. Smuggled in weapons.

F. Armed Resistance

1. In December of 1942, the J. F. O. overcame guards and freed 100 Jews heading for deportation to Treblinka.

2. January 18

   a. The ghetto was surrounded and the workers were ordered to deportation stations.

   b. The J. F. O. gave out leaflets urging the public to fight.

   c. When Nazi troops and the S. S. marched into the ghetto, they were met by armed Jewish resistance.

      (1) This action lasted four days.

      (2) Twenty Nazis died, fifty were wounded.

      (3) In this fighting 1,000 Jews died, and 6,500 were deported.

   d. The Polish underground finally helped by sending fifty guns, grenades and some dynamite.

   e. Realizing they could count on no one but themselves, the entire ghetto joined in the resistance.

3. Between January and April of 1943 those inside the ghetto prepared for the last defense of the ghetto.

   a. Underground caves were dug and stocked.

   b. Command posts and tunnels linking defenses were dug.

   c. Attics became passageways as the people were not allowed on the streets.

4. In February of 1943, Himmler ordered the complete destruction of the ghetto.

5. Workers set fire to trucks and machinery.

6. On March 6, the J. F. O. was able to set fire to S. S. warehouses.

7. April 19, 1943 (Passover Eve)

   a. Local and Nazi police surrounded the ghetto at 2:00 a. m.

   b. Police entered the ghetto itself at 4:00 a. m.

   c. Tanks and armored cars moved into the center of ghetto at 7:00 a. m.

   d. Nazi soldiers moved through the streets and were attacked.

   e. Hitler's General Stroop had 2,090 men and called for attack by flame throwers, artillery and tanks.

   f. By the third day of fighting, the Nazis had to resort to house-to-house fighting.

      (1) Water, electric and gas were shut off.

      (2) Dogs were brought in to hunt out the resistance fighters.

g. All calls for help to the outside were ignored.

h. By May 16 Stroop reported the complete destruction of the ghetto.

i. Any survivors were sent to death camps.

j. Any able to escape joined the Polish underground.

IV. Babi Yar

A. In late 1943 with the Red Army advancing, the Nazis wanted to destroy all the bodies at Babi Yar.

B. Of the total of 200,000 killed at Babi Yar, 80,000 were Jews from the City of Kiev.

C. In August, 100 men were selected from the prisoners in the areas and formed into a group whose task it was to destroy all remains of the corpses.

1. The 100 were soon reinforced to 400.

2. These men were divided into eight groups whose responsibilities were to:

a. Dig up the corpses.

b. Drag the bodies to the pyres by using hooks.

c. Search the bodies for anything of value

d. Remove all clothing which was then sent back to Germany.

e. Build the pyres, each holding 2,000 bodies.

f. Light the fires and keep them burning.

g. Crush those bones not destroyed by the fire.

h. Spread the ashes and remove any trace of what was done.

D. These men were guarded day and night.

1. At night they were kept in a bunker.

2. Ladder removed after the men had gone down into the bunker.

3. A metal grating with a padlock was placed over the opening.

E. The men knew that at least one must escape to tell the world what had happened.

F. They prepared for their escape by bringing anything into the bunker that might be of use.

1. Tools were found on some of the corpses.

2. Keys were also found on some of the bodies.

3. Miraculous luck, a key which fit the padlock was found.

G. On the morning of September 30, the escape took place.

1. Using the tools they had, they removed their shackles and attacked their guards.

H. In all, several dozen were able to make good their escape.

1. In 1946 at the Nuremberg Trials two of the prisoners, David Budnick and Vladimir Davydov, told the world about the Babi Yar escape.

I. Escapes similar to Babi Yar also took place at:

1. Ponary -- a killing site where 77,000 had lost their lives.

2. Kaunas -- known as Fort No. 9 because it was the ninth fort built by the Tsarist government at the turn of the century to defend the Baltic provinces from attack.

V. Other Resistance

Even though resistance was futile and death sure, many chose to die while resisting the enemy. Below are some examples of such men and women, most of whom are today nameless, who showed courage in the face of death. Most attempts at resistance will never be known. Both those who resisted and many of those who witnessed these events did not survive.

A. During the latter part of 1943, the Jews of Krynki (near Bialystok) resisted, killing twenty Nazis. After the battle, the Jews fled into the neighboring forest to continue their fight against the Nazis.

B. In Eastern Poland, a large ghetto of 40,000 Jews resisted Nazi "liquidation." This took place from August 16, 1943 until September 16. 1943. The Hitlerites, using armored trucks and artillery to cover the S. S. infantry, entered the ghetto. The Jews, using mostly hand grenades and incendiary bombs, fought back. Several hundred Nazis were killed in the battle. Those Jews not killed in the battle were taken to the extermination camps of Treblinka and Auschwitz.

C. A revolt and escape took place at the Sobibor death camp (located in Poland) on October 14, 1943. Three hundred fifty rebels, assisted by many of the inmates, took part in the revolt. The end result was that ten of S. S. men and 38 of the Ukrainian guards were killed. About 200 to 300 of the escapees were killed in the minefield which surrounded the camp. The survivors were later able to join Soviet partisan groups and continue their fight against Nazi oppression.

VI. Jews in Partisan Movements

A. The Jews of Europe were mostly urban. After the Jews of Eastern Europe were put into ghettos, as many as possible escaped to the forests to fight the Nazis.

B. These Jews fought in independent units, and as part of larger groups throughout Europe. Of about 100,000 Jews who fled to the forests to fight the Nazis, 60,000 to 70,000 were killed.

C. Problems faced by the Jews were:

1. Tradition of anti-Semitism among other partisan groups.

2. Strong family ties kept many from leaving their children and older parents behind.

3. The practice of collective responsibility resulted in the murder of the families of resisters by the Nazis.

4. The refusal or inability of other partisan groups to give, loan or even sell arms to the Jewish fighters. (Weapons were in short supply.)

5. Lack of communication between Jewish partisan groups made effective fighting difficult.

In summary, the Jews of Europe faced great difficulties. First, and perhaps foremost, is that the majority of Jews brought to death camps were put to death almost at once. The people had no way to organize, plan, get weapons, or prepare for an escape. The people had been deceived into thinking they were being resettled, or being sent to a work site. By the time the truth became known, it was already too late for them. Where resistance was possible, many did resist in the face of overwhelming odds. Those who did resist serve as a memorial to the six million who were murdered.

Activities

1. Show and discuss the sound filmstrip THE WARSAW GHETTO: HOLOCAUST AND RESISTANCE.

2. Discuss the question: Would you have attempted to escape from the concentration camp and risked death or tried to survive the horrendous conditions and awaited liberation?

3. Show and discuss the film, WARSAW GHETTO, a fifty-minute documentary produced by BBC and available from the Memorial Committee for the Six Million Jewish Martyrs, KI 5-8430.

4. Read and discuss some selections from John Hersey's THE WALL.

5. Have students compare the Jewish resistance at Masada with the Jewish resistance in the Warsaw Ghetto.

6. Have students prepare and present a "You Are There" program or play on the Warsaw Ghetto uprising.

7. Discuss what happened at Babi Yar. Can one explain human slaughter of this kind?

8. Have students read and discuss excerpts from THEY FOUGHT BACK by Yuri Suhl.

9. Why do the diaries, records and other kinds of written information kept by Jews in the Warsaw Ghetto assume a special significance?

10. Read, explain and discuss Yevgeny Yevtushenko's poem BABI YAR.

11. Give students the following multiple-choice exercise. Review their answers.

    a. Throughout history the following could be said about the Jewish people:

        (1) They lived in peace in all lands.

        (2) They were respected by all non-Jewish communities.

        (3) They were persecuted because of their religion.

        (4) They were rich and well educated.

    b. Select the sentence which best describes the reaction of the Jewish people to persecution:

        (1) Move to another location rather than fight.

        (2) Fought back when and wherever able.

        (3) Hired others to fight for them.

        (4) Weak and unable to defend themselves.

    c. Between 1933-1938 in Nazi Germany, which of the following would most accurately describe the condition of the Jewish people?

        (1) Jewish people were systematically excluded from higher education.

        (2) Jewish people were excluded from holding government jobs.

        (3) The state passed laws discriminating against the Jewish people

        (4) All of the above.

    d. Jewish resistance can best be described as:

        (1) Only occurring in the Warsaw Ghetto.

        (2) Did not occur at all.

        (3) Occurring when and where possible.

        (4) Passive resistance only.

    e. A major deterrent to resistance was:

        (1) Threat to the entire family.

        (2) Lack of cooperation from non-Jews.

        (3) Lack of arms.

        (4) All of the above.

f. Which of the following forms did resistance take?

(1) Working with the underground.

(2) Ghetto revolts.

(3) Continuation of religious and cultural training.

(4) All of the above.

ANSWERS: a. 3 b. 2 c. 4 d. 3 e. 4 f. 4

12. Review the charts on pages 81-88.

13. Read THE STRUGGLE TO SURVIVE AS EXPRESSED IN YIDDISH MUSIC, pages 89-93.

a. Have a member of the music department play the melodies of some of the songs.

b. Discuss the lyrics of some of the songs.

c. What is the theme of Hirsch Glik's NEVER SAY?

d. What are some other songs that have provided hope and inspiration to people in time of tragedy?

	1933-1934	1935-1936
THE RISE AND FALL OF NAZI GERMANY	30 JANUARY Appointment of Adolf Hitler as Reich Chancellor (Prime Minister) MARCH Establishment of the first concentration camp in Nazi Germany: Dachau 14 JULY The Nazi Party proclaimed by law the one and only legal political party in Germany 19 OCTOBER Withdrawal of Germany from the League of Nations 30 JUNE TO 2 JULY 1934 The "Night of the Long Knives," the murderous purge of the S. A.	7 JANUARY Mussolini and Laval sign French-Italian Agreement in Rome 13 JANUARY Saar region annexed to Germany 16 MARCH Conscription reimposed throughout Germany, in open contravention of the Treaty of Versailles 17 MARCH The Nazi Army enters the Rhineland
PERSECUTION AND HOLOCAUST	9 MARCH Outbreak of rioting against German Jews by members of the S. A. and Stahlhelm 10 MAY Public burning of Jewish books and of books by opponents of Nazism	15 SEPTEMBER Basic anti-Jewish racist legislation passed at Nuremberg
JEWISH RESPONSE	1 APRIL The Judische Rundschau, a German Jewish newspaper, publishes an article entitled "Wear the Yellow Badge with Pride," the first in a series entitled "Saying 'Yes' to our Judaism." These slogans were adopted by the Jews of Germany 20 AUGUST Boycott of Nazi Germany declared by American Jewish Congress	30 JUNE General strike of Polish Jews in protest against anti-Semitism

	1937-1938	1939
THE RISE AND FALL OF NAZI GERMANY	16 JULY Buchenwald concentration camp opened 25 NOVEMBER Germany and Japan sign a political and military treaty 13 MARCH 1938 Annexation of Austria to the Third Reich 29-30 SEPTEMBER Munich Conference, attended by Chamberlain, Daladier, Hitler and Mussolini. Britain and France agree to the German annexation of part of Czechoslovakia	15 MARCH German occupation of Czechoslovakia, Protectorate of Bohemia and Moravia established 23 AUGUST Soviet-German Pact signed by Molotov and Ribbentrop 1 SEPTEMBER Hitler's army invades Poland. Britain and France declare war on Germany 17 SEPTEMBER Invasion of Eastern Poland by the Red Army 10 OCTOBER Establishment of General Government in Central Poland. Annexation of Western Poland by Third Reich
PERSECUTION AND HOLOCAUST	OCTOBER 1938 "Aryanization" of property of German Jews begins 28 OCTOBER Over 17,000 Jews of Polish citizenship expelled from Germany to Zbaszyn on Polish border 9-10 NOVEMBER "KRISTALLNACHT" Anti-Jewish riots in Germany and Austria. Some 300,000 Jews arrested, 191 synagogues destroyed, 7,500 shops looted	21 SEPTEMBER Ghettos to be established in occupied Poland each under a "Judenrat," by order of Heydrich 23 NOVEMBER Distinctive identifying armband made obligatory for all Jews in Central Poland 28 NOVEMBER Directive by Hans Frank to establish Judenrats in General Government. First Polish Ghetto established in Piotrkow. 18 APRIL Anti-Jewish racist laws passed in Slovakia
JEWISH RESPONSE	15 MARCH 1938 Mass anti-Nazi rally in New York under the auspices of the Joint Boycott Council 6 NOVEMBER Herschel Grynszpan assassinates Ernst vom Rath, Third Secretary of the German Embassy in Paris DECEMBER Establishment of 'Aliya Beth' in Palestine	OCTOBER The Jewish Community of Palestine demands participation in the war against Nazism: 26,000 join the British Army NOVEMBER Dr. Emanuel Ringelblum convenes a conference in Warsaw with representative of underground parties in order to discuss provision of aid to Polish Jews

	1940	1941
THE RISE AND FALL OF NAZI GERMANY	9 APRIL Nazi Army occupies Denmark and Southern Norway. Copenhagen and Oslo taken 10 MAY Massive Nazi invasion of Holland, Belgium and France begins 4 JUNE Evacuation of British army from Dunkirk completed 22 JUNE French army surrenders. Marshal Petain signs armistice with Germany 27 SEPTEMBER Establishment of Berlin-Rome-Tokoyo Axis 20-24 NOVEMBER Hungary, Rumania and Slovakia join the Axis	6 APRIL Nazi army invades Yugoslavia and Greece 2 MAY Anti-British revolt headed by Rashed Ali, and encouraged by Germany, in Iraq 22 JUNE Hitler's army attacks U. S. S. R. 12 JULY Military treaty signed between U. S. S. R. and Britain 12 OCTOBER Hitler's forces approach Moscow: partial evacuation of the city 7 DECEMBER Japanese attack on Pearl Harbor 11 DECEMBER Germany and Italy declare war on the U. S.
PERSECUTION AND HOLOCAUST	27 APRIL Himmler directive to establish a concentration camp at Auschwitz 10 AUGUST Anti-Jewish racist laws passed in Rumania 3 OCTOBER Anti-Jewish laws (Statut des Juifs) passed by Vichy Government 15 NOVEMBER Warsaw Ghetto sealed off	15 MAY Rumania passes law condemning adult Jews to forced labor JUNE Vichy Government revokes civil rights of French Jews in North Africa and decrees many restrictions against them 2 JULY Anti-racist riots in Lwow in which Ukrainian nationalists take part 31 JULY Heydrich appointed by Goering to carry out the "Final Solution" 10 OCTOBER Establishment of Theresienstat Ghetto in Czechoslovakia 23 OCTOBER Massacre of 10,000 Odessa Jews 8 DECEMBER Chelmno extermination camp opened near Lodz; by April 1943, 360,000 Jews had been murdered there

	1940	1941
JEWISH RESPONSE	JANUARY-FEBRUARY First underground activities by Jewish youth movements in Poland 17 AUGUST Mass demonstrations by starving people in Lodz Ghetto. Organization of "Forteresse Juive" (later "Armée Juive") begins in France DECEMBER Dr. Emanuel Ringelblum founds "Oneg Shabbat" secret archives in the Warsaw Ghetto	7-8 JUNE Palmach units take part in Allied invasion in Syria 11 DECEMBER "Struma" sets sail from Rumania for Palestine: on 12th February 1942 it strikes a mine and sinks with all aboard DECEMBER Formation of an underground Zionist Youth Movement in France (Mouvement de Jeunesse Sioniste). Armed underground organization established in the Minsk Ghetto: the first Jewish partisan group operates in the area

	1942	1942
THE RISE AND FALL OF NAZI GERMANY	28 JUNE Hitler's and Mussolini's armies reach El Alamein. Danger of attack in Suez area 12 AUGUST Consultations between Churchill and Stalin in Moscow 2 NOVEMBER British victorious over Hitler's and Mussolini's forces in the battle for El Alamein 19 NOVEMBER Major counter-attack by the Red Army in the Stalingrad region 17 DECEMBER The Allies resolve to inflict punishment on the exterminators of the Jewish people	
PERSECUTION AND HOLOCAUST	20 JANUARY Wannsee Conference. Here the details of the plan to exterminate eleven million European Jews were drafted 1 MARCH Extermination begins at Sobibor. By October 1943, 250,000 Jews had been murdered there 17 MARCH Extermination begins at Belzec. By the end of 1942, 600,000 Jews had been murdered there 26 MARCH Deportation of 60,000 Slovakian Jews, some to Auschwitz, others to Majdanek 1 JUNE Treblinka extermination camp opened; 700,000 Jews murdered there by August 1943	22 JULY Beginning of the large-scale "Aktion" in the Warsaw Ghetto. By 13th September, 300,000 Jews had been deported to Treblinka 10-29 AUGUST "Aktion" in Lwow Ghetto. 40,000 Jews deported to extermination camps

	1942	1942
JEWISH RESPONSE	21 JANUARY "Unified Partisan Organization" (FPO) set up in the Vilna Ghetto JANUARY Resistance Organization set up in the Kovno Ghetto JANUARY Tuvia Bielski organizes the first partisan base in the Naliwiki forests, Western Byelorussia MARCH Belgian Jews establish a mutual aid organization (Comité de Defense Juive) APRIL Anti-Fascist bloc established in the Warsaw Ghetto JULY Gizi Fleischman organizes the underground "Working Group" in Czechoslovakia. Founding of the General Staff of the Jewish Maquis in Lyons, France	22 JULY Armed resistance during the liquidation of the Nieswiez Ghetto, Western Byelorussia 28 JULY "Jewish Fighting Organization" (J. F. O.) set up in the Warsaw Ghetto 9 AUGUST Armed resistance during the liquidation of the Mir Ghetto, Western Byelorussia 23 SEPTEMBER Armed resistance during the liquidation of the Tutzin Ghetto, Western Ukraine. An armed group organized and led by Moshe Geldenman escapes from the Kurtz Ghetto, Western Ukraine, to engage in partisan operations in the area 22 DECEMBER Jewish Combat Organization set up in Cracow: attacks on Nazi soldiers

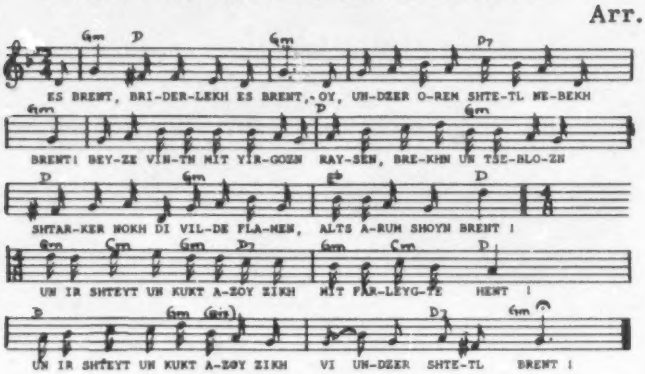
	1943	1944-1945
THE RISE AND FALL OF NAZI GERMANY	19 APRIL Bermuda Conference. Fruitless discussion by U. S. and British delegates on deliverance of Nazi victims 24 JULY Revolt in Italy; Mussolini deposed by Badoglio 20 SEPTEMBER Rome occupied by Hitler's forces, who are also in command of most of the territory of Italy 28 NOVEMBER Teheran Conference - meeting of Roosevelt, Stalin and Churchill	19 MARCH Hitler's army invades Hungary 6 JUNE Allied invasion of Normandy 20 JULY Abortive attempt on Hitler's life by group of army officers 4-11 FEBRUARY 1945 Yalta Conference 20 APRIL Hitler's suicide 8 MAY Surrender! The end of the Third Reich
PERSECUTION AND HOLOCAUST	5-12 FEBRUARY "Aktion" in Bialystok Ghetto; 1,000 Jews killed on the spot; 10,000 deported to Treblinka 19 APRIL TO 16 MAY Liquidation of Warsaw Ghetto JUNE Himmler orders the liquidation of all Ghettos in Poland and U. S. S. R. 2 OCTOBER Order for the expulsion of Danish Jews: thanks to the rescue operations by the Danish underground, some 7,000 Jews were evacuated to Sweden: only 475 were captured by the Nazis	15 MAY Deportation of Hungarian Jews to Auschwitz begins. 380,000 deported by 27th June 31 OCTOBER 14,000 Jews transported from Slovakia to Auschwitz 17 JANUARY 1945 Evacuation of Auschwitz; the prisoners' "Death March"

	1943	1944-1945
JEWISH RESPONSE	18-21 JANUARY First armed resistance in Warsaw Ghetto; street fighting under command of Mordechai Anielewicz 19 APRIL Warsaw Ghetto revolt JUNE-SEPTEMBER Hundreds of underground fighters leave the Vilna Ghetto for the forests 25 JUNE Armed resistance by Jewish Combat Organization in Czestochova Ghetto 2 AUGUST Revolt in Treblinka 16 AUGUST Bialystok Ghetto revolt breaks out. Revolt at Krikov Labor Camp, Lublin district 1 OCTOBER Palestinian parachutists are dropped in Rumania	JANUARY The Jewish underground in Budapest set up a workshop for forging documents for rescue purposes: by the end of 1944, over 10,000 people had been supplied with such documents 14 MARCH Group of Palestinian parachutists leave for Yugoslavia, Hungary and Rumania 1 NOVEMBER Jewish brigade leaves for Italian front 7 OCTOBER Sonderkommando uprising at Auschwitz

THE HOLOCAUST IN SONG

These Yiddish songs are part of the vast body of music created by persecuted and oppressed peoples throughout history. More than any other means of expression, the songs can convey to us the suffering of the men, women, and children who were part of the experiences described. They scale down the almost incomprehensible horror of the Holocaust to human dimensions. Books recording their suffering may perhaps be forgotten, but those songs transcend the limits of memory.

ES BRENT / OUR SHTETL IS BURNING

Arr. Morry Helzner

ES BRENT, BRI-DER-LEKH ES BRENT, OY, UN-DZER O-REM SHTE-TL NE-BEKH
BRENT! BEY-ZE VIN-TN MIT YIR-GOZN RAY-SEN, BRE-KHN UN TSE-BLO-ZN
SHTAR-KER NOKH DI VIL-DE FLA-MEN, ALTS A-RUM SHOYN BRENT !
UN IR SHTEYT UN KUKT A-ZOY ZIKH MIT FAR-LEYG-TE HENT !
UN IR SHTEYT UN KUKT A-ZOY ZIKH VI UN-DZER SHTE-TL BRENT !

ES BRENT / OUR SHTETL IS BURNING

Text and Music; Mordecai Gebirtig

Es brent, briderlekh, es brent
Oy undzer orem shtetl nebekh brent !
Beyze vintn mit yirgozen
Raysn, brekhn un tseblozn
Shtarker nokh di vilde flamen
Alts arum shoyn brent
CHORUS
Un ir shteyt un kukt azoy zikh
Mt Farleygte hent !
Un ir shteyt un kukt azoy zikh
Vi undzer shtetl brent

Es brent, briderlekh es brent
Oy undzer orem shtetl nebekh brent !
S'hobn shoyn di fayer-tsungen
Dos gantse shtetl ayngeshlungen
Un di beyze vintn huzhen
S'gantse shtetl brent !

CHORUS.....

Es brent, briderlekh es brent
Oy es kon kholile kumen der moment !
Undzer shtetl mit undz tsuzamen
Zol oyf ash avek in flamen
Blaybn zol - vi nokh a shlacht
Nor puste, shvartse vent

CHORUS.....

Es brent briderlekh es brent
Di hilf iz nor in aykh aleyn gevent
Oyb dos shtetl iz aykh tayer
Nemt di keylim, lesht dos fayer
lesht mit ayer eygn blut
Bavayzt as ir dos kent !

CHORUS
Shteyt nit brider ot azoy zikh
Mit farleygte hent ;
Shteyt nit brider, lesht dos fayer
Undzer shtetl brent !

Our town is burning, brothers, burning
Our poor little town is burning
Angry winds are fanning higher
The leaping tongues of flame and fire,
The evil winds are roaring !
Our whole town burns !
CHORUS
And you stand looking on with
folded hands
And shake your heads
You stand looking on with
folded hands
While the fire spreads
Our town is burning, brothers, burning
Our poor little town is burning
Tongues of flames are leaping
The fire thru our town goes sweeping
Thru roofs and windows pouring
All around us burns.
CHORUS.....

Our town is burning, brothers, burning
Any moment the fire may
Sweep the whole of our town away
And leave only ashes, black and grey,
Like after a battle, where dead walls
stand
Broken and ruined in a desolate land
CHORUS.....

Our town is burning, brothers, burning
All now depends on you
Our only help is what you do
You can still put out the fire
With your blood, if you desire
CHORUS
Just don't stand there
With folded arms
Just don't stand there !
Douse the fire !
Our shtetl is a-flame !

Note: English song tranlations may not fit the musical line.

The Yiddish text is for language use and as a language graphic.

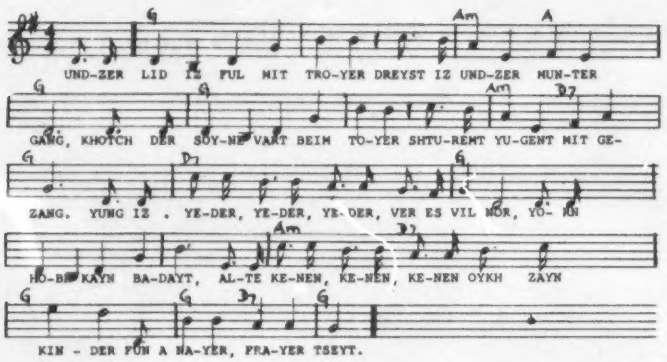
The survivors in the camps and ghettos realized that they were faced with certain death. Dreams of freedom, the passionate desire to break out from the barbed-wire encirclements, past the walls, the brutality, the suffering, filled the hearts and minds of all. The helplessness, the demoralization and physical degradation were turning to desperate struggles. Simultaneously the hopes of the ghetto and camp inmates were being raised by rumors of the advancing Red forces from the East and the actions of deploying partisans in the surrounding areas. In the ghettos, underground partisan committees worked tirelessly to raise the fallen spirits, bolster the hopes of the survivors and organize them for struggle. The number of satirical songs increased, along with songs expressing hatred, desire for revenge, hope in victory and determination to fight to the death for it.

The number of marching songs increased. A marching song which marked every public gathering of the Youth Club in the Vilno ghetto contains a refrain calling ghetto dwellers to join the young generation in its march to freedom.

The song Yugnt Hymn (Hymn of Youth) was composed by Basya Rubin and the words were added by the post Sh. Kacerginski.

YUGNT HYMN / HYMN OF YOUTH

Arr. Morry Helzner


UND-ZER LID IZ FUL MIT TRO-YER DREYST IZ UND-ZER MUN-TER
GANG, KHOTCH DER SOY-NE VART BEIM TO-YER SHTU-REMT YU-GENT MIT GE-
ZANG. YUNG IZ . YE-DER, YE-DER, YE-DER, VER ES VIL NOR, YO- KN
HO-BN KAYN BA-DAYT, AL-TE KE-NEN, KE-NEN, KE-NEN OYKH ZAYN
KIN - DER FUN A NA-YER, FRA-YER TSEYT.

YUGNT HYMN / HYMN OF YOUTH

Text; Katcherginsky Music; Batia

Undzer lid iz ful mit troyer
Drayst is undzer muntergang
Khotch der soyne vart baym toyer
Shturemt yugnt mit gezang

CHORUS
Yung iz yeder, yeder, yeder
Ver es vil not
Yorn hobn kayn badayt
Alte kenen, kenen, kenen
Oykh zayn kinder
Fun der nayer, frayer tzeit

Ver es voglt um oyf vegn
Ver mit fraystkayt shtelt zein fus,
Brengt di yugnt im antkegn
Fun der geto a ge. us

CHORUS.....

Mir gedenken ale sonim
Mir gedenken ale fraynt
Eybik veln mir dermonen
Undzer nekhtn mitn haynt

CHORUS.....

Our song is full of sadness
Bold is our courageous way
Though the foe waits at the gate
Youth pours forth in song.

CHORUS
All, all, all are young
Who wish to be
Years are without meaning
The aged too can, can, can
Become children
Of the new, the freer day.

He who on the roadways wonders
He who boldly thrusts his step
Gets a warm and hearty greeting
From the ghetto youth

CHORUS.....

Well our foes we do remember
And we remember all our friends
Gladly, gladly do we recall
Our ancient past and the present day

CHORUS.....

The partisan organizations exerted a powerful influence among the people caught in Hitler's occupation army's net. Their work included all manner of actions, from the simplest to the most drastic. Their courage and heroism filtered past the ghetto gates, beckoned to the dwellers to flee the ghetto and join their brigade. They secretly instructed ghetto dwellers in diversionist acts and generally generated a feeling of hope and determination. Songs were one of their weapons and a moving ballad, which combines the love of a man for a maid with an incident in which two partisans blew up a Nazi military transport on the outskirts of Vilna in 1942.

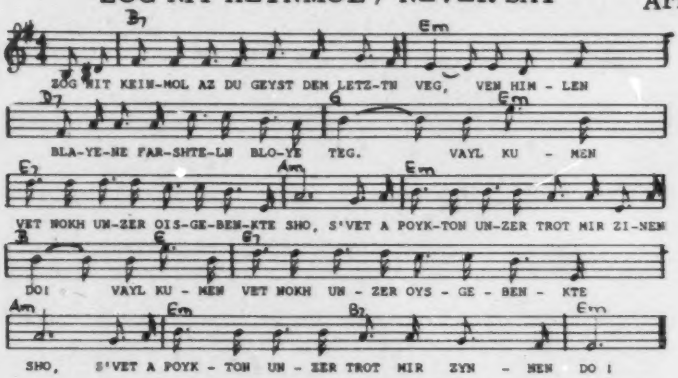
But of all the songs of all the ghettos, the one which spread like wildfire, almost from the moment that it left the poet's pen was the marching song by Hirsh Glik: "Zog Nit Keynmol" (Never Say That You Are Treading the Final Path). Set to a tune by the Soviet composers, the brothers Pokras, it became the official hymn of all the Eastern European partisan brigades and was subsequently translated into Hebrew, Polish, Russian, Spanish, Rumanian, Dutch and English. With almost magical speed it was caught up by all the concentration camps and by the time the war was over, it was being sung by Yiddish speaking Jews the world over and by a score of other peoples as well.

Composed in Vilna, it is most often related to the Warsaw ghetto uprising, which began in the morning hours of April 19, 1943.

Hirsh Glike was born in Vilna in 1920 and began writing poetry at the age of 15. During the Nazi occupation he dug peat in the German labor camp Vayse Vake, 12 kilometers from Vilna. In 1943 the Jews from this camp were transferred to the Vilna ghetto and Glik joined the partisan group there. When the news of the Warsaw ghetto uprising reached the Vilna ghetto, Glik wrote his now famous song and the Partisan Command decided to make it the official hymn of the entire underground organization. When the ghetto was liquidated Glik, together with other ghetto partisans, barricaded themselves in different sections of the ghetto. But he was captured and sent to the Goldfild concentration camp. During the 1944 offensive, when Hitler's forces were being defeated on all fronts and were preparing to destroy the camps nearest the fronts, Glik, with a group of his comrades, escaped. They reached the nearby woods but in an encounter with Nazi troops, he fell in action.

ZOG NIT KEYNMOL / NEVER SAY

Arr. Morry Helzner


ZOG NIT KEIN-MOL AZ DU GEYST DEM LETZ-TN VEG, VEN HIM - LEN
BLA-YE-NE FAR-SHTE-LN BLO-YE TEG. VAYL KU - MEN
VET NOKH UM-ZER OIS-GE-BEN-KTE SHO, S'VET A POYK-TON UN-ZER TROT MIR ZI-NEN
DO! VAYL KU - MEN VET NOKH UN - ZER OYS - GE - BEN - KTE
SHO, S'VET A POYK - TON UN - ZER TROT MIR ZYN - NEN DO !

ZOG NIT KEYNMOL / NEVER SAY

Text and Music; Hirsch Glik

Zog nit keynmol
Az du geyst dem letstn veg,
Ven himlen bloyene
Farshteln bloye teg
Vayl kumen vet nokh
Undzer oisgebenkte sho,
S'vet a pok ton
Undzer trot - Mir zaynen do

Fun grinem palmen land
Biz vaytn land fun shney
Mir zaynen do
Mit undzer payn mit undzer vey
Un vu gefaln s'iz a shprits
Fun undzer blut;
Vet nokh a shprotz ton
Undzer gvure, undzer mut

S'vet di morgn-zun
Bagildn undz dem haynt
Der shvartzer nekhtn
Vet farshvindn mitn faynt
Un oyb farzamen
Vet zun in dem kayor
Vi a parol zol geyn
Dos lid fun dor tzu dor

Geshribn iz dos lid
Mit blut un nit mit blay,
S'iz nit a lid fun
Zumer-foygl oyf der fray,
Nor s'hot a folk
Tzivishn falndike vent
Dos lid gezungen
Mit naganes in di hent

Derfar zog keynmol
Az du geyst dem letzin veg
Ven himlen blayene
Farshteln bloye teg
Vayl kumen vet nokh
Undzer oysgebenkte sho
S'vet a poyk ton
Undzer trot; Mir Zaynen do

Never say there is only death for you
Though leaden skies may be concealing days of blue
Because the hour, we hungered for, is near
Beneath out tread the earth shall thunder
"We are here!"

From land of palm-trees to the far-off land of snow
We shall be coming with our tormen[illegible] with our woe;
And everywhere our blood has sunk into the earth
Shall our bravery, our vigor blossom forth

We'll have the morning sun to set our day aglow
And our yesterdays shall vanish with the foe
And if the time is long befor the sun appears
Then let this song go like a signal thru the years.

This song was written with our blood and not with lead;
It's not a song that summer birds sing overhead
It was a people, among toppling barricades
That sang this song of ours with pistols and grenades

So never say that there is only death for you
Leaden skies may be concealing days of blue
Yet the hour that we have hungered for is near;
Beneath our tread the earth shall thunder
"We are here!"

Bibliography

Barkai, Meyer. THE FIGHTING GHETTOS. Philadelphia, 1962.

Cowan, Lore. CHILDREN OF THE RESISTANCE. 1969.

Elkins, Michael. FORGED IN FURY. New York, 1971.

EXTERMINATION AND RESISTANCE: HISTORICAL RECORDS AND SOURCE MATERIAL: (Ghetto Fighters House, Kibbutz Lohamei Haghetaoth, Israel).

Friedman, Philip, editor. MARTYRS AND FIGHTERS: THE EPIC OF THE WARSAW GHETTO. New York, 1957.

Hersey, John. THE WALL. New York: Modern Library, 1967.

Kuper, Jack. CHILD OF THE HOLOCAUST. New York: Doubleday, 1968.

Nirenstein, Albert. A TOWER FROM THE ENEMY: CONTRIBUTIONS TO A HISTORY OF JEWISH RESISTANCE IN POLAND. New York, 1959.

Schwarz, Leo W. THE ROOT AND THE BOUGH. New York, 1949.

Suhl, Yuri. THEY FOUGHT BACK: THE STORY OF JEWISH RESISTANCE IN NAZI EUROPE. New York, 1974.

Wiesel, Elie. LEGENDS OF OUR TIME. New York: Avon, 1968.

Films

BORDER STREET - 110 minutes. Re-creation of Warsaw Ghetto Uprising. Distributed by CCM Films, Inc., 34 MacQuestern Parkway South, Mt. Vernon, New York 10550.

KAPO - 116 minutes. Hope and Humiliation in Concentration Camp. In the end one inmate accepts death to help others escape. Distributed by CCM Films, Inc., 34 MacQuestern Parkway South, Mt. Vernon, New York 10550.

THE FIFTH HORSEMAN IS FEAR - 100 minutes. Fear and Persecution of the Jews in Czechoslovakia. Jewish Welfare Board, 15 East 26th Street, New York, New York 10010.

WARSAW GHETTO - 50 minutes. Documentary produced by BBC television. Available from Memorial Committee for the Six Million Jewish Martyrs, KI 5-8430.

Sound Filmstrip

THE WARSAW GHETTO: HOLOCAUST AND RESISTANCE. Available from Division of Social Studies, 299-7797, or the Jewish Labor Committee, 1211 Chestnut Street, Philadelphia, Pennsylvania, LO 8-4770.

UNIT 6 - THE CONSEQUENCES OF THE HOLOCAUST

Background

At the end of World War II, when the survivors of the death camps were liberated by the Allies, the world, realized with horror the full dimensions of what had occurred there. Shocked at the deaths of six million Jews and of the many Christian civilians considered by the Nazis to be "inferior" or "dangerous," the Allies took steps to bring the malefactors to justice. The Nuremberg Trials (1945-1949) accused the major surviving Nazi leaders of a long list of war crimes; genocide was only one of these. Similar trials continued in many countries after this period, the most dramatic being that of Karl Adolf Eichmann, wartime head of the Gestapo's Jewish section.

Genocide, particularly as this crime applies to a nation's treatment of its own civilian population, was outlawed by the United Nations' Genocide Convention of 1949.

An important consequence of the Holocaust was the establishment of the State of Israel, sanctioned by the United Nations in 1947.

The end of World War II also revealed more of the story of many courageous Christian men and women who did everything possible to sabotage the Nazi death organization and machinery. Tribute should also be paid to the few European governments occupied by the Nazis that refused to persecute their Jewish citizens.

Objectives

To have students understand:

1. The Nazis did not stop with the destruction of the Jews. They extended their slaughter to non-Jewish peoples they considered "inferior" or "dangerous."
2. The Holocaust was unique because the advancements of modern technology were applied to the total destruction of the Jews and other peoples.
3. The nature of the crime of genocide, as defined by the Geneva Convention of 1948.
4. The Nuremberg Trials and subsequent war crimes trials ferreted out and punished many but not all war criminals. Some are still fugitives.
5. The relationship between the Holocaust and the establishment of the State of Israel.
6. The United Nations created the State of Israel as a national homeland for the Jews.
7. Some heroic Christians played a distinguished role in protecting Jews from the Holocaust.

Pre-Test

Have students identify or define the following:

1. atrocities
2. Allied Control Council for Germany
3. Karl Adolf Eichmann
4. The Central Emigration Office
5. logistics
6. abhorrent
7. genocide
8. international tribunal
9. homeland
10. Zionism
11. Palestine
12. Theodor Herzl
13. British White Paper(s)
14. Balfour Declaration
15. pastoral letter
16. The Garden of the Righteous Gentiles
17. reparations
18. restitution
19. mandate

atrocities -- Cruel or brutal acts.

Allied Control Council for Germany -- Administered the zones of Germany which were occupied by the United States, Great Britain, U.S.S.R., and France.

Karl Adolf Eichmann -- Nazi official, chief of the Gestapo's Jewish section, responsible for carrying out killings in the death camps.

The Central Emigration Office -- The name given by the Nazis to the organization which was set up to exterminate the Jews.

logistics -- The art of carrying out military movement and supply.

abhorrent -- Causing horror; disgusting; hateful.

genocide -- Systematic measures for the extermination of a cultural, ethnic, political, or racial group.

international tribunal -- A court of justice whose judges are from several different countries.

homeland -- A land or country which a group of people call their home.

Zionism -- A movement to secure the Jewish return to the Land of Israel. (Definition given in THE NEW STANDARD JEWISH ENCYCLOPEDIA.)

Palestine -- A Middle East area consisting of what is now Israel and Jordan.

Theodor Herzl -- A Viennese Jew who is known as the "Father of Zionism."

British White Paper(s) -- Policy statements issued by Great Britain related to Palestine.

Balfour Declaration -- A statement ade by the British Secretary for Foreign Affairs in 1917: "His Majesty's government views with favor the establishment in Palestine of a national home for the Jewish people."

pastoral letter -- Letter from a bishop to his clergy or to the people. Often read from the pulpit.

The Gardeu of the Righteous Gentiles -- A garden in Yad Vashem, the memorial in Israel to the martyrdom of the six million Jewish victims of the Holocaust. This garden honors the memory of Christians who helped the Jews during World War II.

reparations -- The payment by one state to another of a sum of money or the equivalent as satisfaction for injury caused by a violation of international law.

restitution -- The restoration of property of which the owner was wrongfully despoiled.

mandate -- A commission given to one nation by a group of nations to administer the government and affairs of a territory.

Content

I. The Tragic Toll

A. The exact number of persons murdered by the Nazis in their death camps and through other means will never be fully known.

1. Most of the records were destroyed by the Nazis to hide their guilt.

2. From those records which fell into Allied hands, the following statistics emerge:

a. The total number of inmates in the death camps was 7,820,000.

b. Of this number, 7,120,000 men, women, and children were killed.

c. One camp (Auschwitz) accounted for 5,500,000 deaths.

d. In six smaller camps, 1,500,000 to 2,000,000 persons were murdered.

3. Six million of the victims were Jewish men, women, and children (out of a total Jewish European population of 11,000,000).

a. These persons were from many European countries, including Germany, U.S.S.R., Hungary, Yugoslavia, Greece, Italy, Czechoslovakia, Austria, and Rumania.

b. Over 30,000 Jewish communities were wiped out.

c. One million of the Jewish victims were children.

4. Christian victims included Austrians, Sudeten Germans, Poles, Yugoslavs, Ukrainians, Russians, French, Belgians, and Dutch. Two examples:

   a. Approximately 3,000 Catholic priests and a great number of Protestant clergy perished in the death camps for opposing Hitler in one way or another.

   b. Thousands of gypsies were killed as members of an "inferior" group.

B. It is important to remember that the Nazis killed many persons as Jews who were in fact Christians.

   1. Some of these were suspected of having a Jewish grandparent.

   2. In some cases, individual Nazis with personal grudges against individual Christians, denounced them to the Gestapo as Jews and had them arrested and shipped to the death camps.

C. The Holocaust was unique because it represented the first time in recorded history that genocide, as an official government policy, was carried out so extensively with the aid of every modern technological device known.

II. The Trial and Punishment of Nazi War Criminals

A. Even during World War II, as the extent of Nazi infamy began to reveal itself, nations fighting the Hitlerites began taking steps to identify the wrongdoers and bring them to justice.

   1. The Moscow Declaration of Nazi Atrocities (1943)

      a. Stated the commitment of 33 nations to hold the Nazis accountable for their crimes.

   2. The United Nations Commission for the Investigation of War Crimes

      a. Established in London in 1943.

      b. Composed of 17 nations.

      c. Began gathering information and evidence related to Nazi war crimes.

B. Military Tribunal authorized by the United States, Britain, France, and the U. S. S. R. and sanctioned by 19 other countries met in Nuremberg, Germany from November 20, 1945 to October 1, 1946.

   1. Indicted 24 of the most important Nazi leaders. (For a list of the names of 22 actually brought to trial and their sentences, see page 106.)

2. The defendants were charged with the following crimes:

   a. War of aggression.

   b. War crimes related to battlefield conduct.

   c. Crimes against humanity.

3. It is significant to note that the Tribunal ruled that they could not try the Nazis for crimes against humanity because there were no laws of this type in the books when such crimes were committed.

   a. However, Julius Streicher's obscene anti-Semitic propaganda was offered in evidence against this person.

4. Of the 24 Nazis indicted, 22 were actually tried in court.

   a. One committed suicide and one escaped sentencing for medical reasons.

   b. Of the 22 tried, 12 were sentenced to death; 3 to life imprisonment, 4 to lesser terms, and 3 were acquitted.

C. Other War Crime Trials of Nazis

1. Between December, 1946 and March, 1949, 185 other important Hitlerites were tried by United States judges at Nuremberg under the legal authorization of the Allied Control Council for Germany.

   a. Twenty-five defendants were sentenced to death; 20 were imprisoned for life, 97 received shorter prison sentences, and 35 were acquitted.

   b. Four defendants killed themselves and 4 were excused for health reasons.

   c. Many Nazi war criminals were tried by courts throughout Europe.

D. West Germany continues to bring Nazi war criminals to justice.

E. Some Nazi war criminals fled Europe and settled in the Middle East, South America, and the United States.

1. Many assumed aliases and disguises.

2. Fifty-nine Nazis responsible for genocide are said to be living in the United States, according to Howard Blum, author of WANTED: THE SEARCH FOR NAZIS IN AMERICA (New York: The Quadrangle/The New York Times Book Company, 1977).

3. The United States has deported some proved Nazi war criminals who found hiding places here.

F. The Case of Karl Adolf Eichmann

1. Eichmann's nefarious career epitomizes the inhuman zeal and efficiency with which a member of the Nazi bureaucracy carried out his deadly responsibilities. More, perhaps, than any other official of the Third Reich, he made the Holocaust "work."

   a. Eichmann was head of the Central Emigration Office (organized to exterminate Europe's Jews) and the Jewish section of the Gestapo.

   b. He was directly responsible for the day-to-day mechanical operations and logistics necessary to liquidate Europe's Jews.

      (1) He supervised the construction and operation of the gas chambers used to kill Jews and the crematoria which reduced them to ashes.

      (2) Although the Nazis were waging World War II on two fronts and needed all the personnel and equipment available for their military operations, Eichmann was ingenious and resourceful in diverting men and materials necessary to transport Jews to the death camps and process them to their destruction.

   c. In 1945, he was captured by the Allies but managed to escape to Argentina, where he lived in disguise.

   d. Israelis picked up his trail there, captured him, and flew him to Israel in 1960 to stand trial.

   e. Eichmann was tried for "crimes against the Jewish people and against humanity," found guilty, and hanged.

   f. Israel was criticized for abducting him. Their justification for having done so is stated in the decision of the court which tried him:

      "12. The abhorrent crimes...are crimes not under Israel law alone. These crimes which afflicted the whole of mankind and shocked the conscience of nations are grave offences against the law of nations itself... Therefore, so far from international law negating or limiting the jurisdiction of countries with respect to such crimes, in the absence of an International Court the international law is in need of the judicial and legislative authorities of every country, to give effect to its penal injunctions and to bring criminals to trial. The authority and jurisdiction to try crimes under international law are <u>universal</u>..."

   g. The COLUMBIA ENCYCLOPEDIA, in its article on Eichmann, notes: "International opinion concurred with this verdict."

G. The United Nations Genocide Convention of 1949

1. The Holocaust was directly responsible for the resolutions of this Convention.

2. It defined genocide (Article II) as "...any of the following acts committed with intent to destroy, in whole or in part, a national, ethical, racial or religious group, as such:

a. Killing members of the group;

b. Causing serious bodily or mental harm to members of the group;

c. Deliberately inflicting on the group conditions calculated to bring about its physical destruction in whole or in part;

d. Imposing measures intended to prevent births within the group;

e. Forcibly transferring children of the group to another group."

Article IV states that 'Persons committing genocide...shall be punished, whether they are constitutionally responsible rulers, public officials or private individuals."

3. Significance of the Genocide Convention:

a. It forbids a government from practicing genocide against people living within its jurisdiction.

b. It provides that those responsible for genocide are to be held accountable for their crimes, either before the courts of the country where the crime took place or before an international tribunal.

III. The Establishment of the State of Israel

A. The tragedy of the Holocaust, which destroyed more than half of Europe's Jews, lay in the fact that there was no Israel to serve as a refuge for them.

B. After World War II, proposals for the establishment of a Jewish nation in Palestine received considerable international support.

a. The United States and the U. S. S. R. were among the great powers endorsing this.

C. Although Jewish immigration to Palestine increased greatly after World War I and even more after World War II, the Jews had been there since Biblical times.

1. Exiled by the Romans in 134 A. D., many Jews settled throughout the world. However, they never lost their vision of returning to their homeland. The Old Testament abounds in references to this.

2. After the Romans lost power, Jews began returning to Palestine.

3. In the late 1800's, Jews from Russia and Rumania emigrated to Palestine to escape government persecution.

D. The Birth of Zionism

1. In 1896, Theodor Herzl, an Austrian Jewish writer published a pamphlet called THE JEWISH STATE, which called for the establishment of a Jewish homeland.

2. The following year, he convened the first Zionist Congress, which announced a program to raise funds for buying land in Palestine, persuading world leaders to approve a Jewish homeland, and settling Jews in Palestine.

3. In 1917, the British gained control of Palestine, which had been under Turkish rule since 1517.

4. In November, 1917, Great Britain issued the Balfour Declaration (Lord Balfour was the British Secretary of State for Foreign Affairs) which stated: "His Majesty's government views with favor the establishment in Palestine of a national home for the Jewish people."

5. On July 22, 1922, the League of Nations confirmed the Palestine Mandate and recognized "the historical connection of the Jewish people with Palestine."

6. As Jewish immigration to Palestine increased, the Arabs who were settled there resented this.

   a. Jews were attacked in bloody riots.

7. As Arab resentment continued, Great Britain issued a new White Paper on May 17, 1939.

   a. It was intended to prevent the Arabs from joining Britain's enemies in the event of a new world war.

   b. This White Paper limited Jewish immigration to 75,000 persons a year over a period of 5 years and restricted the purchase of lands by Jews.

8. The outbreak of World War II did not change British policy, although over 26,000 Palestinian Jews fought with the British.

9. After the war, the British government informed the United Nations that it was relinquishing the Mandate as of May 15, 1948.

10. The United Nations voted on November 29, 1947 to partition Palestine into two separate States: one Jewish and one Arab.

11. The formation of the State of Israel was proclaimed on the last day of the Mandate.

12. On that day, armies from Egypt, Syria, Iraq, Jordan, and Saudi Arabia invaded Israel.

    a. The fighting ending July 15, 1948.

    b. Israel was successful in maintaining its identity and independence.

IV. Reparations and Restitution for The Holocaust

A. It is important for students to realize that the Jewish survivors of the Holocaust d'd not seek financial compensation for their suffering or for the loss of their families. No amount of money could pay for these. But the end of World War II found these survivors homeless, destitute, ill, and in a state of shock after their frightful ordeals. They and the organizations representing them sought means of helping them to resume normal, productive lives. They needed food, clothing, shelter, medical attention, and vocational training to enable them to make a fresh start in life.

1. The Paris Act of 1946

    a. The Allied authorities assigned some German funds (located out of Germany and not claimed by German heirs) to the Jewish Agency for Israel and the American Joint Distribution Committee, to be used for supplying basic necessities.

    b. Not all the funds promised were received.

2. The Israeli government sought reparations from West and East Germany for the material devastation wrought by the Nazis, and for the cost involved of providing for the many Holocaust survivors who emigrated there.

    a. West Germany agreed to give Israel $715,000,000 worth of goods, mostly in the form of capital equipment, such as machinery.

    b. East Germany refused to pay reparations to Israel.

3. West Germany also paid $107,000,000 to the Conference on Jewish Material Claims against Israel, which was used to help Holocaust survivors who settled in nations other than Israel.

4. West Germany made restitution to surviving German Jews who submitted claims for property confiscated by the Nazis.

V. The Roll of Honor

Although Europe's Jews faced the Holocaust largely without outside support which might have averted their destruction, there were nations and Christians of courage and principle who did whatever they could to shield Jews from Nazi savagery. Their deeds became known after World War II:

"These heroes [and heroines] were found in every country and came from every area of life: there were teachers, doctors, lawyers, clerics, laborers, housewives, politicians, even soldiers who hid, fed, smuggled Jews, or merely manifested their sympathy by small kindnesses. Many organized underground systems, even factories, to provide counterfeit

visas, identity card, and ration books. This heartening story is a study in human ingenuity; indeed, no ruse was left untried to outwit the wily Nazi hunters." (Edward H. Flannery, THE ANGUISH OF THE JEWS. New York: Quest Books, The Macmillan Company, 1965, page 224.)

1. The Garden of Righteous Gentiles

   a. The deeds of many compassionate Christians who helped the Jews during World War II are commemorated in The Garden of Righteous Gentiles, which is part of Yad Vashem, Israel's memorial to the 6,000,000 Jewish victims of the Holocaust.

      (1) Example: Joop Westerwill, a Dutch teacher. Assisted by other Dutch Christians, he helped many young Jews elude the Nazi death camp catchers.

2. Courageous Clergy

   a. A number of priests, ministers, and nuns did everything in their power to stem the tide of Nazi slaughter. They were active in Germany, France, Hungary, Bulgaria, Holland, and Greece.

   b. A pastoral letter by Cardinal Saliège of France, written during the Nazi occupation, stated:

      "There is a Christian morality...that confers rights and imposes duties...Alas, it has been destined for us to witness the dreadful spectacle of children, women, and old men being treated like wild beasts; of families being torn apart and deported to unknown destinations... The Jews are our brethren. They belong to mankind. No Christian dare forget that!... France is not responsible for these horrors."

   c. Many nuns risked their lives in daring operations to help Jews.

      (1) Example: The Sisters of the Benedictine Convent of St. Catherine in Vilna, Poland, hid many Jews and supplied arms to the resistance fighters in the ghetto. The nuns were caught by the Nazis and shot.

3. Courageous Nations

   a. Bulgaria -- Prevented its 50,000 Jews from being deported to Nazi death camps.

   b. Finland -- Flatly rejected a request made by Heinrich Himmler, head of the Gestapo, to surrender its Jewish population.

   c. Denmark -- The Danish people banded together to hide all Danish Jews. Just before the Nazis planned to transport Danish Jews to death camps, the Danes secretly ferried them to Sweden with that country's help. King Christian X of Denmark threatened to display a Star of David badge on his sleeve if the Nazis insisted that his Jewish subjects wear this mark of identification.

Activities

1. Ask your class to try to visualize graphically the enormity of the Holocaust losses. How can the murder of 6,000,000 Jews be depicted so that the figure has real meaning?

2. Have students select one of the names found on page 106. Find out what his crimes were. Discuss whether the punishment fitted the crime.

3. Discuss with your class this question: "What can we do as individuals and as citizens to make sure that there are no more Holocausts?"

4. Read JUSTICE GRINDS SLOWLY ON FOR VICTIMS OF NAZIS on page 107. What should be done with Nazis recently exposed who are now leading apparently "respectable" lives?

5. Read and discuss with your class the article, REPRESENTATIVE EILBERG IMPATIENT ON WAR CRIME CASES, page 110.

6. Some countries are sheltering known Nazi war criminals; others are suspected of this. Have your class discuss why some nations harbor such persons.

7. Ask your students to bring in newspaper accounts of suspected Nazi war criminals revealed as residing in our country. Discuss whether they should be returned to the countries from which they came.

8. Have a class debate the right of the Jews to live in Israel as a national homeland. Bring into the debate whether other peoples have a national homeland.

9. Research the period that the British ruled over Palestine. Were they fair in their dealings with the Jews and Arabs? Did they favor any one group? If so, in what ways did they show favoritism?

10. Have a student committee brief the class on Arab-Israeli wars since 1948. What were the root causes of these conflicts?

11. Discuss with the class the capture of Karl Adolf Eichmann by the Israelis. Israel has been criticized for trying this man who was brought there from Argentina. What was Israel's justification for this act?

12. Discuss with the class why certain European countries and Christians thwarted the Nazis' attempt to exterminate the Jews. Why was it that all the concentrated might, cruelty, efficiency, and ruthlessness of the Hitlerites could not stamp out the basic human decency of some Christians who, although they had nothing to gain personally from standing up to the Nazis, had the courage to do so? Why did this sense of decency prevail despite tremendous odds discouraging it?

DEFENDANTS AND SENTENCES OF NUREMBERG TRIALS

Wilhelm Frick - Designer of Nuremberg Laws; death by hanging

Herman Goering - President of the Reichstag, Chief of the Luftwaffe; death by hanging (Goering committed suicide.)

Joachim von Ribbentrop - Nazi Foreign Minister; death by hanging

Field Marshal Wilhelm Keitel - Chief of Der Fuehrer's Command Staff; death by hanging

Dr. Ernst Kaltenbrunner - Chief of the Gestapo; death by hanging

Alfred Rosenberg - Reich Minister for the Eastern Territories; death by hanging

Hans Frank - Governor of Poland; death by hanging

Julius Streicher - Professional propagandist and racial antagonist; death by hanging

Fritz Saukel - Chief of Nazi slave labor; death by hanging

Gen. Alfred Jodl - Chief of Operations of Nazi Supreme Command; death by hanging

Arthur Seyss-Inquart - Governor of the Netherlands; death by hanging

Rudolf Hess - Hitler's Deputy, Chief of the Nazi Party; life imprisonment

Walther Funk - Head of the Reichsbank (receiver of articles from extermination camps; life imprisonment)

Admiral Erich Raeder - Commander-in-Chief of Hitler's Navy; life imprisonment

Baldur von Schirach - Chief of Hitler Youth; twenty years' imprisonment

Albert Speer - Economic Coordinator of Hitler's War Effort; twenty years' imprisonment

Baron Konstantin von Neurath - Hitler's Foreign Minister, "Protector" of Bohemia and Moravia; fifteen years' imprisonment

Admiral Karl Doenitz - Successor to Raeder as Commander-in-Chief of the Navy under Hitler, successor to Hitler as Head of State; ten years' imprisonment

Martin Bormann - Hitler's Deputy, (sentenced in absentia); death by hanging

Hans Fritzsche - Propagandist; not guilty*

Hjalmar Schacht - Financial expert; not guilty*

Franz von Papen - Diplomat; not guilty*

*Later tried by German civil court and drew long sentences but actually served little time.

JUSTICE GRINDS SLOWLY ON
FOR VICTIMS OF NAZIS

Philadelphia Inquirer, June 6, 1976

By Ernest Volkman
Newsday Service

NEW YORK – The small group of young Jews huddled against the chill night wind on the street in front of an old three-story house in Mineola, New York. The group, reciting a Purim service, pounded the street with sticks, the traditional incantation against Haman, would-be slaughterer of the Hebrews.

The sound of the sticks pounding on the pavement echoed down tree-lined Grant Avenue. The house at 232 Grant was dark; its owner, Boleslavs Maikovskis, nowhere to be seen.

"How is it," asked Wayne Perlmutter, leader of the Jewish group, "that this murderer of our people is still running around loose? Why is nothing being done?"

There was no answer from the darkened home, Maikovskis, accused of being a Nazi war criminal implicated in the deaths of 20,000 people – most of them Jews – was not at home, said a police officer standing near the demonstrators.

Several hundred miles away, Frank (not his real name) was trying to sleep, a nearly impossible task for him during the past 30 years. A survivor of the Buchenwald concentration camp was also trying to sleep, with recurring, horrible nightmares that wake him up screaming. His wife has kept an American flag near the bed so he can see that he is only dreaming.

Not too far away, another man, a survivor of the Auschwitz concentration camp, was also trying to sleep. At the camp, he was forced to work for the SS, carrying gassed bodies to be burned. For more than 30 years, he has taken five showers a day and changed his clothes three times a day. Both men have refused to discuss their experiences with anyone outside their families.

And in Mineola, as the Jewish youths finished their Purim service, a man walked to near where they were standing, glared at them, then spat several times into the street.

•

These are a few of the human dimensions in one of history's most enormous crimes, the Nazi slaughter of six million people, most of them Jews. Although the crime took place more than 30 years ago, the memory of it remains strong. Something else remains, too – the question of justice for the thousands of men and women who carried out that crime. Most of them remain unpunished and, even more incredibly, many are living openly in the United States.

No one knows for sure how many Nazi war criminals are living here. Some experts say more than 100; others say that the actual total – including those living under false identities – may run into the thousands.

Whatever the real number, the fact that any are living in the United States, most after obtaining American citizenship, seems extraordinary. How could the nation that fostered the idea of the Nuremberg trials for "crimes against humanity" become a haven for many of the persons responsible for those crimes? How could so many Nazi war criminals continue to live here despite years of pressure by individuals and groups on the American government to take action against them?

Mineola is a good place to begin looking for the answers. The young people who held a Purim service outside the home in Mineola one night a couple of months ago were from an organization called Concerned Jewish Youth. The group maintains a strong concern for the Nazi destruction of the European Jews. Many among them lost relatives in the Holocaust. They are determined not only that the memory of the Holocaust never be forgotten, but that all those responsible be brought to justice.

But in the case of Boleslavs Maikovskis, justice is not a simple matter. According to the Soviet Union, Maikovskis, now 70, is a war criminal, responsible for the deaths of thousands of Latvians – most of them Jews – during the Nazi occupation of Latvia during 1941-1944. The Soviets sentenced Maikovskis to death in absentia after a 1965 trial. Simon Wiesenthal, head of the Vienna Documentation Center and the world's most famous "hunter" of Nazi war criminals, says the USSR is correct – Maikovskis was a war criminal who worked under the SS.

According to material gathered by Wiesenthal and other investigators, Maikovskis was a police official assigned to Rezneke, a town just outside the Latvian capital of Riga. Maikovskis was among hundreds of Latvian officials who willingly collaborated with the Nazi occupiers.

Pre-war Latvia, which had a Jewish population of 93,000 suffered from rampant anti-Semitism. As the Nazis moved in, pogroms broke out all over the country. About half the Jewish population were murdered and the rest were penned up in ghettos under starvation conditions to work as slave labor.

In Rezneke, according to testimony given in the 1965 Soviet trial, Maikovskis and other Latvian police officials wiped out the town's 3,000 Jews by shooting them and dumping the bodies into mass graves. Maikovskis, it was charged, was awarded an Iron Cross by the Nazis for his role. Later, investigators have charged. Maikovskis supervised the slaughter of Soviet prisoners of war in Rezneke and worked for SS Col. Eduardo Rauschmann, known as the "butcher of Riga."

Very few Latvian Jews survived the Nazi terror – about 90 percent of the pre-war Jewish population was exterminated. And many of those who did survive later emigrated to the United States. They have since formed an organization called Survivors of the Riga Ghetto. which periodically issues calls for the United States to deport Maikovskis to the Soviet Union for execution.

Maikovskis is one of 111 people living in the United States who have been accused – either by individuals and groups or by other nations – of war crimes. That means that 111 files have been opened by the Immigration and Naturalization Service, which has jurisdiction in cases involving persons who became American citizens and were later accused of war crimes. The Maikovskis case illustrates some of the complications of such cases.

After Maikovskis was admitted to the United States in 1951, he became a carpenter, and another of the thousands of refugees from the European war who found sanctuary in the United States. Further, Maikovskis is from Latvia, which the Soviet Union re-occupied in 1945. Even though the United States has refused to recognize the occupation, Latvia is technically a country that does not exist and therefore there is no place to deport Maikovskis to.

Maikovskis emerged from obscurity in 1965, when the USSR found him guilty of war crimes. A request for his extradition was refused by the United States.

The request involved several legal complications: (1) The United States does not have an extradition treaty with the Soviets; (2) there is no evidence that the trial in Latvia was fair or that it was not a merely political matter, and (3) under U. S. law,

no American citizen or permanent resident alien can be extradited or deported without due process in U. S. courts.

For the Immigration Service to charge someone like Maikovskis with illegal entry into the United States, it must be able to prove conclusively that the accused either falsely signed a statement certifying that he did not "participate in the persecution of a minority because of race, creed or national origin," or concealed membership in the Nazi party or other fascist groups. And proof, the courts have ruled, must include original documents and eyewitnesses to alleged war crimes.

Such evidence is difficult to obtain. When the Immigration Service began investigating Maikovskis in 1966 following the Soviet charges, it found that three years of Nazi occupation in Latvia had left few Jewish witnesses. "From January 25 to May 12, 1966," said one of the agency's reports on the Maikovskis case, "60 leads encompassing 19 cities throughout the United States were exhausted, together with conventional agency checks."

That might have ended it, except for the dogged persistence of several Jewish groups and individuals.

Simon Wiesenthal and his staff pore through records of the Nazi era, and in an exhaustive cross-check system, track down, identify and then expose former Nazi war criminals throughout the world. Other groups involved in hunting down former Nazi criminals include the American Jewish Committee, the American Jewish Congress, the Anti-Defamation League of B'nai B'rith and the World Jewish Congress, all of which maintain sections that collect information on war criminals.

And there are private hunters. A Manhattan College professor who had spent years researching the persecution of Latvian Jews got the Maikovskis case reopened in 1973 after she went to Riga and found new information that was not in the Immigration Service file. That event coincided with another, better publicized occurrence that focused new attention on the whole question of Nazi war criminals living in the United States.

The event was the opening of the case of Hermine Braunsteiner Ryan, a New York housewife who, Simon Wiesenthal alleges, was also a former concentration camp guard under indictment for war crimes in West Germany. Mrs. Ryan was ordered extradited after a U. S. court trial.

At the moment, 111 cases involving accused Nazi war criminals have been brought to the attention of the Immigration Service. It has completed investigations of 48 of them. Of that number, charges have been filed against two, 22 have died, six were cleared, 16 have not been found and two have left the United States.

"It is a terribly difficult matter," says Mrs. Bessie Punko of the World Jewish Congress. "You must work and work, and then work some more, and never be discouraged. We believe that a man, a Lithuanian, living in the United States, had participated in war crimes. After a great deal of work, we found the names of two people whom we believed could be eyewitnesses, but all we had were names.

Finally, we found one man who was living in Canada. It took us two years to trace him. Finally, just as we had what we thought to be good information, the accused man died in a natural death. But this is what you must do. It is not revenge – it is justice."

The Evening Bulletin, Tuesday, May 25, 1976

REP. EILBERG IMPATIENT ON WAR CRIME CASES

Washington – (AP) – Rep. Joshua Eilberg (R-Pennsylvania), yesterday accused the Justice Department of not pursuing evidence that alleged Nazi war criminals are residing in the United States.

"I am extremely disturbed that the Immigration and Naturalization Service is not expediting the investigation of leads and testimony of witnesses supplied by the Israeli Nazi War Criminal Office," Eilberg said in a statement released to reporters.

"Time is certainly of the essence," he said. "I believe that everything possible should be done immediately to bring the proper charges against the alleged Nazi criminals."

Eilberg is chairman of the House subcommittee on immigration, citizenship, and international law. He said the immigration service presently has 53 names in its file of persons accused of war crimes during World War II.

He said Maj. Gershen Lengfelder, chief of investigation in Israel's Nazi War Criminal Office, had supplied the names of some 40 witnesses for 27 cases, and leads in 10 other cases. Eilberg recently met with Lengfelder.

Eilberg said that at his urging, Attorney General Edward Levi sent a team of lawyers to Israel to meet with Lengfelder. He said he knows information has been given to investigators working on individual cases but no decisions are being made on whether to prosecute.

None of the accused can be tried for the alleged crimes in the United States. They would have to be sent to Germany or to the country where the alleged crime was committed.

In order to deport them, it would be necessary to prove in court that the individuals had committed crimes and violated U. S. immigration laws by lying about their activities before coming here.

Bibliography

THE DIMENSIONS OF THE HOLOCAUST

Fleishner, Eve (ed.). AUSCHWITZ: BEGINNING OF A NEW ERA? (Subtitled "Reflections on the Holocaust.") New York: The Cathedral of St. John the Divine, 1977. This provocative book, a joint publishing venture of the KTAV Publishing House of New York, the Cathedral, and the Anti-Defamation League of B'nai B'rith, is an ecumenical project containing reflections on the Holocaust by many of the world's eminent historians, sociologists, philosophers, theologians, and writers.

Kogon, Eugen. THE THEORY AND PRACTICE OF HELL. New York: Berkeley Publishing Corporation, 1975. A detailed survey of the Nazi death camps and the system behind them. Excellent source for the statistics of the genocide practiced in these camps.

Meltzer, Milton. NEVER TO FORGET: THE JEWS OF THE HOLOCAUST. New York: Harper and Row, Publishers, 1976. The workings of the Nazi death machine, as recorded in Jewish letters, diaries, memoirs, poems, and songs.

Vogt, Hannah. THE BURDEN OF GUILT: A SHORT HISTORY OF GERMANY, 1914-1945. New York: Oxford University Press, Inc., 1945.

Puts the Holocaust in historical perspective.

THE WAR CRIMES TRIALS

Arendt, Hannah. EICHMANN IN JERUSALEM: A REPORT ON THE BANALITY OF EVIL. New York: The Viking Press, 1964. Reveals many of the details concerning how Eichmann functioned, and emphasizes the points of international law and human justice raised in this historic trial.

Busch, William J. JUDGMENT ON NUREMBERG. Chapel Hill: North Carolina University Press, 1970. A careful, objective analysis of the issues involved in the Nuremberg trials.

Falk, Richard A. et al. (eds.). CRIMES OF WAR. New York: Vintage Books, 1971. A legal, political-documentary, and psychological inquiry into the responsibility of leaders, citizens, and soldiers for criminal acts in wars.

Hausner, Gideon. JUSTICE IN JERUSALEM. New York: Harper and Row, Publishers, 1966. An account of the Eichmann trial by the prosecutor, who at that time was Attorney General of Israel.

THE ROLE OF COURAGEOUS CHRISTIANS IN HELPING JEWS DURING WORLD WAR II

Flender, Harold. RESCUE IN DENMARK. New York: Simon and Schuster, 1963. Tells how the Danish people banded together to save their Jewish fellow citizens from falling into Nazi hands.

Friedman, Philip. THEIR BROTHERS' KEEPERS. New York: Crown Publishers, Inc., 1957. This book gives many examples of how the Christians tried to save Jews throughout Europe.

THE EFFECT OF THE HOLOCAUST ON SOME OF ITS SURVIVORS

Rabinowitz, Dorothy. NEW LIVES: SURVIVORS OF THE HOLOCAUST LIVING IN AMERICA. New York: Alfred A. Knopf, 1976. This book is the result of a trip across America and many interviews with European Jews who survived the Nazi death camps.

Des Pres, Terrence. THE SURVIVOR: AN ANATOMY OF LIFE IN THE DEATH CAMPS. New York: Oxford University Press, Inc., 1976. Deals with testimony from death camp survivors concerning how their "inner resistance" helped save their lives and the lives of other inmates.

NAZI WAR CRIMINALS AT LARGE

Blum, Howard. WANTED! THE SEARCH FOR NAZIS IN AMERICA. New York: Quadrangle/The New York Times Book Company, 1977. Recounts how many known Nazi war criminals were able to find refuge in the United States.

Wiesenthal, Simon. THE MURDERERS AMONG US. New York: McGraw-Hill, Inc., 1967. An account by a man who has devoted his life to hunting down Nazi war criminals and bringing them to justice.

JEWISH HISTORY

Dimont, Max I. JEWS, GOD AND HISTORY. New York: Signet, 1969. General Jewish history, dramatically written.

Grayzel, Solomon. A HISTORY OF CONTEMPORARY JEWS FROM 1900 TO THE PRESENT. New York: Atheneum, 1969. One of the best general histories of the Jews for this period.

Parkes, James. WHOSE LAND? A HISTORY OF THE PEOPLE OF PALESTIAE. Gretna, Louisiana: Pelican Books, 1970. Historical background of Middle East Aspirations.

Sachar, Howard M. A HISTORY OF ISRAEL. New York: Albert A. Knopf, 1977. Traces the story of Israel from its 19th century ideological beginnings to the present.

ZIONISM

Eban, Abba. MY COUNTRY. New York: Random House, 1972. The story of modern Israel.

Hertzberg, Arthur (ed.). THE ZIONIST IDEA--A HISTORICAL ANALYSIS AND READER. New York: Meridian Books, 1960. An important anthology of Zionist writings.

Herzl, Theodor. THE JEWISH STATE: AN ATTEMPT AT A MODERN SOLUTION OF THE JEWISH QUESTION. New York: American Zionist Emergency Council, 1970. Herzl's original Zionist documents, translated.

Meir, Golda. MY LIFE. New York: Dell Publishing Company, Inc., 1975. A moving account of a distinguished woman's dedication to Zionism.

ARAB-ISRAELI CONFLICT

Curtis, Michael. PEOPLE AND POLITICS IN THE MIDDLE EAST. New Brunswick: Transaction Books, 1971. A confrontation of Arab, Israeli and Western viewpoints.

Eckardt, Alice and Eckardt, Roy. ENCOUNTER WITH ISRAEL. New York: Association Press, 1970. Causes of the Arab-Israeli conflict by a famous Protestant theologian and his wife.

Kimche, David and Balwly, Dan. THE SIX DAY WAR - PROBLEMS AND AFTERMATH. New York: Stein and Day, 1971. The story of the war.

Laqueur, Walter. THE ISRAEL-ARAB READER - A DOCUMENTARY HISTORY OF THE MIDDLE EAST CONFLICT. New York: Bantam Books, 1970. Essential documents behind the conflict.

Films

BEYOND THE MIRAGE. 25 minutes. Color. Deals with the Arab-Israeli relationship in Israel.

CHEN-WOMEN'S AUXILIARY CORP. 15 minutes. Color. Training, and the role of the woman in the Israeli Army.

ISRAEL AIR FORCE. 23 minutes. Color.

LET MY PEOPLE GO. 54 minutes. Black and white. Ordeal of Jews through the Holocaust to the establishment of Israel.

THE ILLEGALS. 80 minutes. Black and white. Documentary on illegal immigration to British Mandate Palestine. $15.00 rental.

NEVER AGAIN TO BE DENIED. 20 minutes. Black and white. Life in a kibbutz while under fire.

CHILDREN OF EXODUS. 28 minutes. Color. Life of illegal immigrants from the ship Exodus.

A WALL IN JERUSALEM. 90 minutes. Black and white. Documentary on the State of Israel from early Zionist aspirations. $15.00 rental.

THE YOM KIPPUR WAR. 27 minutes. Color. Story of 1973 Arab-Israeli War.

NOTE: All of the above films are available for free loan from the Gratz College film library in Philadelphia unless noted by rental fee.

BIBLIOGRAPHY

THE HOLOCAUST: HUMAN DESTRUCTIVENESS

Compiled by:
Nora Levin and Barbara Gitlin

Note: All starred items are particularly suitable for younger readers.
All entries followed by: (P) are paperback editions.

* * * * * * * * * * * *

COMPREHENSIVE WORKS ON THE JEWISH CATASTROPHE

Davidowicz, Lucy. THE WAR AGAINST THE JEWS, 1933-1945. New York, 1975.

Hilberg, Raul. THE DESTRUCTION OF THE EUROPEAN JEWS. Chicago, 1961. (P)

Levin, Nora. THE HOLOCAUST: THE DESTRUCTION OF EUROPEAN JEWRY, 1933-1945. New York, 1973. (P)

*Pilch, Judah. THE JEWISH CATASTROPHE IN EUROPE. 1968.

Reitlinger, Gerald. THE FINAL SOLUTION. New York, 1961. (P)

Schoenberner, Gerhard. THE YELLOW STAR. New York, 1969. (Photos and documents) (P)

*Stadtler, Bea. THE HOLOCAUST. New York, 1973.

* * * * * * * * * * * *

THE RISE OF NAZISM AND GERMAN ANTI-SEMITISM

Arendt, Hannah. THE ORIGINS OF TOTALITARIANISM. New York, 1958.

Bullock, Alan. HITLER: A STUDY OF TYRANNY. New York, 1958.

Crankshaw, Edward. GESTAPO: INSTRUMENT OF TYRANNY. New York, 1956.

Goebbels, Paul Josef. THE GOEBBELS DIARIES. Edited and translated by Louis P. Lochner. New York, 1958.

Hitler, Adolf. MEIN KAMPF. Boston, 1943.

Massing, Paul. REHEARSAL FOR DESTRUCTION. New York, 1949.

Mosse, George. THE CRISIS OF GERMAN IDEOLOGY. New York, 1964.

Noakes, Jeremy. DOCUMENTS ON NAZISM, 1919-1945. New York, 1974.

Rauschning, Herman. THE VOICE OF DESTRUCTION. New York, 1940.

Reitlinger, Gerald. SS: ALIBI OF A NATION. Toronto, 1956.

Schorsch, Ismar. JEWISH REACTIONS TO GERMAN ANTI-SEMITISM, 1890-1914. New York, 1972.

Shirer, William. BERLIN DIARY, 1934-1941. New York, 1941.

Shirer, William. THE RISE AND FALL OF THE THIRD REICH. Greenwich, Connecticut, 1962. (P)

Snell, John L. THE NAZI REVOLUTION: GERMANY'S GUILT OR GERMANY'S FATE?. New York, 1959.

Tal, Uriel. CHRISTIANS AND JEWS IN GERMANY, 1870-1914. Ithaca, New York, 1975.

Wighton, Charles. HEYDRICH: HITLER'S MOST EVIL HENCHMAN. Philadelphia, 1962.

Note: Readers will also find the Yearbooks of the Leo Baeck Institute very useful.

* * * * * * * * * * * *

EMIGRATION EFFORTS

Beatwich, Norman. THEY FOUND REFUGE: AN ACCOUNT OF BRITISH JEWRY'S WORK FOR VICTIMS OF NAZI OPPRESSION. London, 1956.

Feingold, Henry. THE POLITICS OF RESCUE. New Brunswick, New Jersey, 1969.

Freedman, Saul. NO HAVEN FOR THE OPPRESSED. Detroit, 1973.

Morse, Arthur. WHILE SIX MILLION DIED. New York, 1968. (P)

Thomas, Gordon and Morgan, Max. VOYAGE OF THE DAMNED. New York, 1974.

Wischnitzer, Mark. TO DWELL IN SAFETY. Philadelphia, 1949.

Wyman, David. PAPER WALLS: AMERICA AND THE REFUGEE CRISIS, 1938-1941. Amherst, Massachusetts, 1968.

* * * * * * * * * * * *

RESCUE EFFORTS BY JEWS AND NON-JEWS

Avriel, Ehud. OPEN THE GATES!. New York, 1975. ("Illegal" immigration to Israel)

Bartoszewski, Wladislaw. HEROES OF THE HOLOCAUST. New York, 1970.

Bauer, Yehuda. FLIGHT AND RESCUE: BRICHA. New York, 1971.

Boehm, Eric, editor. WE SURVIVED. New Haven, Connecticut, 1949.

Field, Herman. ANGRY HARVEST. (Story of Jewish girl sheltered by Polish family) 1958.

Flender, Harold. RESCUE IN DENMARK. New York, 1963.

Friedman, Philip. THEIR BROTHERS' KEEPERS. New York, 1957.

Hirschmann, Ira. LIFELINE TO A PROMISED LAND. New York, 1946.

Horbach, Michael. OUT OF THE NIGHT. 1967.

Kazimierz, Iranek-Osmecki. HE WHO SAVES ONE LIFE. 1971.

Kluger, Ruth. THE LAST ESCAPE. New York, 1974.

Kuchler-Silberman, Lena. ONE HUNDRED CHILDREN. 1963.

Leboucher, Fernande. INCREDIBLE MISSION. Translated by J. F. Bernard. 1969.

Lowrie, Donald. THE HUNTED CHILDREN. 1963.

Yahil, Leni. THE RESCUE OF DANISH JEWRY. Philadelphia, 1969.

Weissberg, Alexander. DESPERATE MISSION: JOEL BRAND'S STORY. 1958.

* * * * * * * * * * *

THE CHRISTIAN CHURCH AND THE HOLOCAUST

Bethge, Eberhard. DIETRICH BONHOEFFER. New York, 1970.

Bonhoeffer, Dietrich. LETTERS AND PAPERS FROM PRISON. New York, 1962.

Davies, Allan J. ANTI-SEMITISM AND THE CHRISTIAN MIND: THE CRISIS OF CONSCIENCE AFTER AUSCHWITZ. New York, 1969.

Littell, Franklin and Locke, H., editors. THE GERMAN CHURCH STRUGGLE AND THE HOLOCAUST. 1974.

Littell, Franklin. THE CRUCIFIXION OF THE JEWS. New York, 1975.

Robertson, Edwin H. CHRISTIANS AGAINST HITLER. London, 1962.

Snoek, John M. THE GREY BOOK. Assen, 1969.

* * * * * * * * * * *

JEWISH RESISTANCE

Barkai, Meyer. THE FIGHTING GHETTOS. Philadelphia, 1962.

*Cowan, Lore. CHILDREN OF THE RESISTANCE. 1969.

Elkins, Michael. FORGED IN FURY. New York, 1971. (P)

EXTERMINATION AND RESISTANCE: HISTORICAL RECORDS AND SOURCE MATERIAL. (Ghetto Fighters House, Kibbutz Lohamei Haghetaoth, Israel)

Friedman, Philip, editor. MARTYRS AND FIGHTERS: THE EPIC OF THE WARSAW GHETTO. New York, 1957.

Nirenstein, Albert. A TOWER FROM THE ENEMY: CONTRIBUTIONS TO A HISTORY OF JEWISH RESISTANCE IN POLAND. New York, 1959.

Schwarz, Leo W. THE ROOT AND THE BOUGH. New York, 1949.

Suhl, Yuri. THEY FOUGHT BACK: THE STORY OF JEWISH RESISTANCE IN NAZI EUROPE. New York, 1974. (P)

*Suhl, Yuri. UNCLE MISCHA'S PARTISANS. 1973.

Syrkin, Marie. BLESSED IS THE MATCH. Philadelphia, 1947.

Tushnet, Leonard. TO DIE WITH HONOR: THE UPRISING OF THE JEWS IN THE WARSAW GHETTO. New York, 1956.

* * * * * * * * * * * *

CONCENTRATION CAMPS: HUMAN BEHAVIOR UNDER EXTREME STRESS

Cohen, Elie A. HUMAN BEHAVIOR IN THE CONCENTRATION CAMP. New York, 1953. (P)

Frankl, Viktor E. MAN'S SEARCH FOR MEANING: AN INTRODUCTION TO LOGO-THERAPY. New York, 1963. (P)

Kogon, Eugen. THE THEORY AND PRACTICE OF HELL. New York, 1968.

Rousset, David. THE OTHER KINGDOM. 1947.

* * * * * * * * * * * *

HUMAN DESTRUCTIVENESS

Adorno, T. W. et. al. THE AUTHORITARIAN PERSONALITY. New York, 1950.

Cohn, Norman. WARRANT FOR GENOCIDE. New York, 1966.

Dicks, Henry V. LICENSED MASS MURDER: A SOCIO-PSYCHOLOGICAL STUDY OF SOME S. S. KILLERS. New York, 1972.

Fromm, Eric. THE FEAR OF FREEDOM. 1942.

Harris, Whitney. TYRANNY ON TRIAL. Dallas, 1954.

Mitscherlich, Alexander. DOCTORS OF INFAMY: THE STORY OF THE NAZI MEDICAL CRIMES. New York, 1949.

Morgenthau, Henry. AMBASSADOR MORGENTHAU'S STORY. New York, 1919. (The Armenian Massacres)

Storr, Anthony. HUMAN DESTRUCTIVENESS. New York, 1972.

Toynbee, A. J. ARMENIAN ATROCITIES, THE MURDER OF A NATION, with a speech delivered by Lord Bryce in the House of Lords. London, 1915.

Werfel, Franz. THE FORTY DAYS OF MUSA DAGH. (The Armenian Massacres)

* * * * * * * * * * *

PERSONAL MEMOIRS

Bonhoeffer, Dietrich. LETTERS FROM PRISON.

Donat, Alexander. THE HOLOCAUST KINGDOM. New York, 1965.

Dribben, Judith Strick. A GIRL CALLED JUDITH STRICK. New York, 1972. (P)

Flinker, Moshe. YOUNG MOSHE'S DIARY: THE SPIRITUAL TORMENT OF A JEWISH BOY IN NAZI EUROPE. 1971.

*Frank, Anne. ANNE FRANK: THE DIARY OF A YOUNG GIRL. New York, 1967. (P)

Gray, Martin. FOR THOSE I LOVED. 1972 (P)

*Joffo, Joseph. A BAG OF MARBLES. 1974.

Kaplan, Chaim. A SCROLL OF AGONY: THE WARSAW DIARY OF CHAIM A. KAPLAN. New York, 1965.

Karski, Jan. STORY OF A SECRET STATE. Boston, 1944.

Kuznetsov, Anatoly. BABI YAR, A DOCUMENTARY NOVEL. New York, 1967.

Meed, Vladka. ON BOTH SIDES OF THE WALL: MEMOIRS FROM THE WARSAW GHETTO. Ghetto Fighters House, 1972.

*Moskin, Marietta. I AM ROSEMARIE. New York, 1972.

Reck-Malleczewan, Friedrich P. DIARY OF A MAN IN DESPAIR. New York, 1970.

Ringelblum, Emanuel. NOTES FROM THE WARSAW GHETTO: THE JOURNAL OF EMANUEL RINGELBLUM. New York, 1974. (P)

Senesh, Hannah. HANNAH SENESH: HER LIFE AND DIARY. New York, 1972. (P)

Wiesel, Elie. NIGHT. New York, 1969. (P)

Zahn, Gordon. IN SOLITARY WITNESS: THE LIFE AND DEATH OF FRANZ JAGERSTATHER. New York, 1964.

* * * * * * * * * * *

FICTION

Arnold, Elliott. A NIGHT OF WATCHING. New York, 1967.

*Benchley, Nathaniel. BRIGHT CANDLES. New York, 1974.

Berger, Zdena. TELL ME ANOTHER MORNING. 1959.

Berri, Claude. THE TWO OF US. New York, 1968.

Concon, R. AN INFINITY OF MIRRORS. (Deportation from Hungary)

*Ettinger, Elizabeth. KINDERGARTEN. 1970. (Story of 14 years old girl and her family)

*Greenburger, Ingrid. A PRIVATE TREASON. 1973.

Habe, Hans. THE MISSION. 1966.

Hersey, John. THE WALL. New York, 1950. (P) (Life in Warsaw Ghetto)

Hymans, Joseph. A FIELD OF BUTTERCUPS 1965. (Story of Dr. Janusz Korczak)

Levin, Meyer. EVA. 1959.

Pinkus, Oscar. THE HOUSE OF ASHES. 1964.

Schaeffer, Susan. ANYA. New York, 1974.

Schwarz-Bart, Andre. THE LAST OF THE JUST. New York, 1961. (P)

Sperber, Manes. THAN A TEAR IN THE SEA. New York.

Steiner, Francois. TREBLINKA. New York, 1967.

Stern, Daniel. WHO SHALL LIVE, WHO SHALL DIE. New York, 1963. (P)

Uris, Leon. MILA 18. New York. (P)

Wiesel, Elie. THE GATES OF THE FOREST. New York, 1966. (P)

Wiesel, Elie. THE TOWN BEYOND THE WALL. New York, 1964. (P)

* * * * * * * * * * * *

THEOLOGICAL SPECULATION ON THE HOLOCAUST

Berkovits, Eliezer. FAITH AFTER THE HOLOCAUST. New York, 1973.

Borowitz, Eugene. A NEW JEWISH THEOLOGY IN THE MAKING. 1968.

Cohen, Arthur, editor. ARGUMENTS AND DOCTRINES: A READER OF JEWISH THINKING IN THE AFTERMATH OF THE HOLOCAUST. New York, 1970.

Rubinstein, Richard. AFTER AUSCHWITZ: RADICAL THEOLOGY AND CONTEMPORARY JUDAISM.

Wiesel, Elie. LEGENDS OF OUR TIME. 1968.

* * * * * * * * * * * *

WAR CRIME AND TRIALS

Baird, Jay W., editor. FROM NUREMBERG TO MY LAI. Lexington, Massachusetts, 1972. (P)

Harris, Whitney. TYRANNY ON TRIAL - THE EVIDENCE AT NUREMBERG. Dallas, 1954.

Hausner, Gideon. JUSTICE IN JERUSALEM. New York, 1966. (The Eichmann Trial)

Pearlman, Moshe. THE CAPTURE AND TRIAL OF ADOLF EICHMANN. New York, 1963.

* * * * * * * * * * * *

ART, LITERATURE AND MUSIC

THE BOOK OF ALFRED KANTOR. New York, 1971. (Watercolors, drawings and text)

Friedlander, Albert H., editor. OUT OF THE WHIRLWIND: A READER OF HOLOCAUST LITERATURE. New York, 1968.

Glatstein, Jacob, editor. ANTHOLOGY OF HOLOCAUST LITERATURE. Philadelphia, 1969. (P)

Green, Gerald. ARTISTS OF TEREZIN. New York, 1969.

Halperin, Irving. MESSENGERS FROM THE DEAD: LITERATURE OF THE HOLOCAUST. Philadelphia, 1971.

Roskies, David. NIGHT WORDS: A MIDRASH ON THE HOLOCAUST. Washington, B'nai B'rith Hillel, 1972.

Solomon, Charlotte. A DIARY IN PICTURES. 1963.

Sachs, Nelly. O THE CHIMNEYS. New York, 1967. (P)

SHOSTAKOVICH'S 13TH (BABI YAR) SYMPHONY. Eugene Ormandy conducting the Philadelphia Orchestra. RCA Stereo recording.

SONGS OF THE GHETTO. In Yiddish, sung by Cantor Abraham Brun, Folkways recording.

A SURVIVOR FROM WARSAW. By Arnold Schoenberg. Cantata in English and Hebrew for speaker, male chorus and orchestra. Includes Schoenberg's Kol Nidre. Columbia recording.

Volakova, Hana, editor. I NEVER SAW ANOTHER BUTTERFLY. 1969. (Children's poems and drawings from Terezin)

* * * * * * * * * * * *

CENTERS OF RESEARCH AND INFORMATION

Leo Baeck Institute. 129 East 73rd Street, New York, New York 10021.

Yad Vashem Martyrs' and Heroes' Remembrance Authority. Jerusalem, Israel

Yiddish Institute of Scientific Research (YIVO). 1048 Fifth Avenue, New York, New York 10028.

FILM RESOURCES ON THE HOLOCAUST

The following films are available in Philadelphia from the Memorial Committee for the Six Million Jewish Martyrs. Call (215) KI 5-8430.

1. THE WARSAW GHETTO - a 50-minute documentary produced by BBC Television, for the most part is an objective and overwhelming account of brutality during the Nazi occupation up to the final destruction of the Ghetto by the Nazis in 1943. Uses footage shot by army combat photographers. ..... High school-adult

2. ACT OF FAITH - a 30-minute film documenting the heroic role of the non-Jewish Danish community as it rescued most of Danish Jewry from the Nazis. .....Jr. high school-adult

3. DENMARK '43 - a new acquisition which presents a reenactment by students of events in a Danish town during the Holocaust. A discussion guide is available with this. ..... High school-adult

4. THE MINISTER OF HATE - a film recently acquired by the Committee dealing with Joseph Goebbels, the Hitler's Minister of Propaganda. ..... High school-adult

5. THE LIFE THAT DISAPPEARED - a slide presentation by Roman Vishniac accompanied by his voice on a cassette recording. Dr. Vishniac made his photographs of pre-war Poland, knowing that most of his subjects would soon perish in the Holocaust soon to follow. .....Jr. high school-adult

6. NIGHT AND FOG - 31-minute color film powerfully depicting the concentration camp world. ..... High school-adult

The Memorial Committee also has a Speakers' Bureau; a number of the speakers are survivors of the Holocaust willing to share with groups their personal experiences.

ADDITIONAL FILM RESOURCES ON THE HOLOCAUST

1. GENOCIDE - 16 mm., color, 52 minutes, part of T.V. series WORLD AT WAR. The first comprehensive film on an important subject. Narrated by Sir Lawrence Olivier. Available from Film Department, ADL-B'nai B'rith, 225 South 15th Street, Philadelphia, Pennsylvania 19103.

2. BUT NEVER FORGET - Kinescope - 30 minutes, produced by CBS/TV in cooperation with the New York Board of Rabbis, 1963. Distributed by the New York Board of Rabbis, 10 East 73rd Street, New York, New York 10021.
   Rental: $10.00 .....Youth and adult groups

   Content: This kinescope, with its running commentary by two surviving inmates, takes the viewer on a tour through the concentration camps of Buchenwald, Dachau and Mautausen, showing the remnants of these monstrous human slaughter houses.

3. I NEVER SAW ANOTHER BUTTERFLY - Kinescope Series of Eternal Light Television Program - 16 mm., 30 minutes, script by Virginia Mazer, produced by Jewish Theological Seminary of America in cooperation with the National Academy for Adult Jewish Studies of the United Synagogue of America, 218 East 70th Street, New York, New York 10021.
Rental: $10.00 Prepaid, plus return postage. .....High school-adult groups

Content: "I Never Saw Another Butterfly" is based on the book of the same title containing the drawings and poems of children at the Terezin concentration camp in Czechoslovakia during 1942-1944. Commemorating the twentieth anniversary of the camp's liberation, the kinescope presents a fictionalized account of one of the hundred children (of the 15,000 who passed through the camp) who survived the war.

4. THE LAST CHAPTER - In 35 mm., 90 minutes, script by S. L. Shneiderman, narrated by Theodore Bikel, music by Vladimir Heifetz, produced by Benjamin and Lawrence Rothman, 1965. Distributed by Ben-Lev Productions, Inc., 22 East 17th Street, New York, New York 10003.
.....High school-adult groups

Content: "The Last Chapter" is a stirring documentary on the 1,000-year history of Polish Jewry. It is a faithful record of the Jewish way of life in pre-war Poland, which was destroyed by the Nazi holocaust.

5. THE LEGACY OF ANNE FRANK - Kinescope Series of Eternal Light Television Programs - 30 minutes, script by Virginia Mazer, produced by the Jewish Theological Seminary in America in cooperation with the National Broadcasting Company, 1968. Distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America, 218 East 70th Street, New York, New York 10021.
Rental: $10.00 Prepaid, plus return postage. (Also available in color from Contemporary Films/McGraw-Hill, 330 West 42nd Street, New York, New York 10036.) ..... Jr. high school-adult groups

Content: Filmed in Holland, this documentary features the well-known story of Anne Frank. It includes authentic scenes of the school she attended, the house she and her family used as a hiding place and interviews with Dutch citizens who knew the ill-fated young diarist as a child. Also, appearing in the film is Anne's father, the only surviving member of the family.

6. MEMO TO EICHMANN - 14 minutes, script by David Mark, narrated by Herbert A. Friedman, directed by Bernard Evslin, supervised by Raphael Levy, 1961. Producted and distributed by United Jewish Appeal, 1290 Avenue of the Americas, New York, New York 10019. Available without charge for community use.
..... Jr. high school-adult groups

Content: "Memo to Eichmann" tells the story of Jewish resurgence from the day Eichmann fled to the present. It depicts the tremendous rescue operation following the destruction of Nazism, and highlights the emergence of the State of Israel as a haven for the oppressed Jews of the world.

7. MEMORANDUM - 58 minutes, script by Donald Brittain, photographed and edited by John Spotton, narrated by Alexander Scourby, directed by Donald Brittain and John Spotton, produced by National Film Board of Canada, 1966. Distributed by Contemporary Films, McGraw-Hill, 330 West 42nd Street, New York, New York 10036.
Rental: $25.00 .....High school-adult groups

Content: Produced in commemoration of the twentieth anniversary of the liberation of Nazi death camps in Europe in 1945, this film shows a group of survivors of Bergen-Belsen, making a pilgrimage to the concentration camp. As the film searches out the effects of the passing years, the memory of the Holocaust is contrasted with the placid life and attitude in Germany today.

8. NEVER TO FORGET - 30 minutes, script by Howard Fast, photographed by NBC/TV, produced by the American Jewish Congress and Yivo Institute for Jewish Research, 1963. Distributed by American Jewish Congress Commission on Jewish Affairs, 15 East 84th Street, New York, New York 10028.
Rental: $5.00 per showing. .....High school-adult groups

Content: Produced in commemoration of the 20th Anniversary of the Uprising of the Warsaw Ghetto, "Never to Forget," is a dramatic review of this momentous event in Jewish history.

9. SIGHET, SIGHET - 27 minutes, written and narrated by Elie Wiesel, music composed and performed by Jimmy Guiffre, photographed and directed by Harold Becker, produced by Harold Becker Productions Corp., 1967, edited by Beatrice Conetta. Distributed by Contemporary Films, McGraw-Hill, 330 West 42nd Street, New York, New York 10036.
Rental: $20.00 .....High school-adult groups

Content: This is the story of a town and its people, told by a survivor who revisits the place in search of his past-home, family, friends, etc. - but finds nothing to hold him.

10. THE WARSAW GHETTO - Kinescope, 28 minutes, 25 seconds, written by David Ebin, photographed by CBS/TV, produced by the New York Board of Rabbis, 1959. Distributed by the New York Board of Rabbis, 10 East 73rd Street, New York, New York 10021.
Rental: $10.00 ..... Jr. high school-adult groups

Content: Documented by a group of 79 captured photos sent to Adolph Hitler, this kinescope vividly portrays the heroics of the Jewish inhabitants of the Warsaw ghetto from the year 1939 until their extermination in 1943.

11. THE ANATOMY OF NAZISM - 50 text-frames, color, script by Robert Taft, photography by Slide O'Chrome, art by Robert Krouskoff, produced by Samuel H. Elfert, 1962. Sponsored and distributed by Anti-Defamation League of B'nai B'rith, 225 South 15th Street, Philadelphia, Pennsylvania 19107. Sales $5, including Teacher Kit which contains copies of "The Anatomy of Nazism" and 6 copies of 'The Third Reich in Perspective."
Rental: $15.00 Nominal rental fee; inquire at ADL regional office.
.....High school-adult groups

Content: This filmstrip - based on the publication of the same title, by Earl Raab - is an historic presentation of the social, cultural, economic and political workings of Fascism in Hitler Germany, as well as of the general threat of all forms of totalitarianism to democracy.

12. ETERNAL LIGHT KINESCOPES - Produced by The Jewish Theological Seminary of America, 3080 Broadway, New York, New York 10027, in cooperation with the National Broadcasting Company; running time 30 minutes each; sound; distributed by the National Academy for Adult Jewish Studies of the United Synagogue of America, 218 East 70th Street, New York, New York 10021.
Rental: $10.00 each Prepaid, plus return postage. Features the following:

THE BOOKSELLER, script by Harold Flender, 1962. A dramatization, based on the book, "Rescue in Denmark," of an actual incident of Danish resistance to the Nazi persecution of the Jews during the World War II occupation of Denmark.

IN THE BEGINNING, script by Joseph Mindel, 1956, tells the touching story of Noah, a teacher, who, trapped in the Warsaw Ghetto with a few remaining Jews, insists on celebrating the festival of Simhat Torah.

THE LAST RABBI, script by Norman Lessing, 1954. Based on actual documents, this kinescope relates how the last surviving rabbi refused to accept an opportunity to escape death at the hands of the Nazis.

FULL FEATURE FILMS

BLACK FOX, 16 mm., 89 minutes, produced by Louis Clyde Stoumen for Image Productions, 1962. Distributed by Capri Films, 1619 Broadway, New York. A documentary film on Adolf Hitler.

CONSPIRACY OF HEARTS, 16 mm., 90 minutes, sound, black and white, produced by Walter Reade, 241 East 34th Street, New York, New York 10010. A story about the role of a Catholic monastery in rescuing Jewish children from a concentration camp in Italy.

THE DIARY OF ANNE FRANK, 35 mm., 180 minutes, script by Frances Goodrich and Albert Hackett, photography by William C. Mellor, produced and directed by George Stevens, 1959, distributed by 20th Century Fox, 444 West 56th Street, New York, New York 10036.
Rental: $35.00 minimum.

FIFTH HORSEMAN IS FEAR, 16 mm., and 35 mm., 100 minutes, black and white, distributed by JWB Lecture Bureau, 15 East 26th Street, New York, New York 10010. Portrays the fear and persecution experienced by the Jews in Czechoslovakia during the Nazi domination. Produced by Carlo Ponti.

JUDGMENT AT NUREMBERG, 16 mm., black and white, script by Abby Mann, 186 minutes, photography by Ernest Laszlo, music by Ernest Gold, produced by Stanley Kramer, 1961. Distributed by United Artists Corp., 729 7th Avenue, New York, New York.
Rental: $150.00 per showing.

MEIN KAMPF, 16 mm., 119 minutes, script by Erwin Leiser, produced by Tore Sjoberg, distributed by Audio Brandon Films, 34 MacQuestern Parkway South, Mount Vernon, New York 10550.
Rental: $25.00

THE SHOP ON MAIN STREET, 16 mm., and 35 mm., 2 hours, with Czech dialogue and English subtitles. Distributed by JWB Lecture Bureau, 15 East 26th Street, New York, New York 10010.
Rental: $75.00

THE SONG AND THE SILENCE, 35 mm., 80 minutes, sound, black and white, produced by Nathan Cohen, 525 West End Avenue, New York, New York 10024. Released by Cloverhouse Films for distribution by Nathan Silberberg. Shows glimpses of the life of a Hassidic community in Eastern Europe and its destruction by the Nazis.

THE WITNESSES, 35 mm., 82 minutes, black and white, narrated by Viveca Lindfors, Michael Tolan and others, directed by Frederick Rossiff, produced by Frederick Rossiff, 1962. Distributed by Audio Brandon Films, 34 MacQuestern Parkway South, Mount Vernon, New York 10550.
Rental: $40.00 minimum.

BORDER STREET, 110 minutes, 1948, distributed by CCM Films, Inc., 34 MacQuestern Parkway South, Mount Vernon, New York 10550. A Polish production portraying the reactions of Warsaw Jews to the Nazi occupation, climaxed by the Warsaw Ghetto revolt of 1943.
Rental: $30.00

THE CONDEMNED OF ALTONA, 1962, 114 minutes, distributed by Time-Life Films, 43 West 16th Street, New York, New York 10011. The guilt feelings of Nazis in the family of a Hamburg shipping tycoon. Based on Sartre's play, directed by Vittorio de Sica and starring Sophia Loren and Maximillian Schell.
Rental: $75.00

KAPO, 1959, 116 minutes, distributed by CCM Films, Inc., 34 MacQuestern Parkway South, Mount Vernon, New York 10550. An Italian production of the story of a 14-year-old girl's degradation in a Nazi concentration camp. Stars Susan Strasberg.
Rental: $55.00

ME AND THE COLONEL, 1958, 110 minutes, distributed by CCM Films, Inc., 34 MacQuestern Parkway South, Mount Vernon, New York 10550. A Danny Kaye comedy based on the original Franz Werfel play, portraying the forced partnership of two refugees from the Nazis--a timid Jew and an arrogant Polish colonel.
Rental: $22.50

THE PAWNBROKER, 1964, 114 minutes, distributed by JWB Lecture Bureau, 15 East 26th Street, New York, New York 10010. A dramatic film portraying the psychological isolation of a death camp survivor in his encounters with hatred and fear as a pawnshop owner in black Harlem.
Rental: $75.00

THE SHIP OF FOOLS, 149 minutes, distributed by Contemporary Films-McGraw-Hill, 330 West 42nd Street, New York, New York 10030. Stanley Kramer's film version of the Katherine Ann Porter novel of a ship voyage in 1933. Excellent cast. Mixed reviews.
Rental: $50.00

TRANSPORT FROM PARADISE, 1963, 94 minutes, distributed by Arnost Lustig, 437 South Summit Street, Iowa City, Iowa 52240. A Czech film made in the years prior to the Soviet suppression of 1968. It depicts the human dimensions of life in the Terezin ghetto. Written by Arnost Lustig, A Czech Jew, the film and its author are available for programming. Mr. Lustig has also written the screenplay for a second film entitled "Diamonds in the Night."

VANISHED WORLD, 45 minutes, distributed by the New Jewish Media Center, Judah Magnes Museum, 2911 Russell Street, Berkeley, California 94705. A portrait of the shtetel until its destruction by Fascism.
Rental: $35.00

MISCELLANEOUS

THE HUNTER, kinescope, 16 mm., 29-1/2 minutes, sound, black and white, Broadcasting Commission of the Chicago Board of Rabbis, 72 East 11th Street, Chicago, Illinois 60605. A discussion by Tuviah Friedman of the Institute for the Documentation of Nazi War Crimes, and Rabbi Frank Rosenthal, on tracking down of Nazi criminals.

KADDISH, 16 mm., 1 hour, black and white, produced by Radio Bremen, West Germany, a NET production, featured on December 15, 1969. "Kaddish" is the story of a survivor of a concentration camp in search of his friend in Israel.

TO TEACHERS AND PRINCIPALS IN THE PHILADELPHIA PUBLIC SCHOOLS:

This publication, THE HOLOCAUST: A TEACHER RESOURCE, is the first on this subject to be issued by any American public school system. We hope you will find it a useful instructional tool. Your reactions to its contents would be deeply appreciated.

Please use this page for your comments and suggestions and return to:

Dr. George W. French, Director
Division of Social Studies
The School District of Philadelphia
Room 330, Administration Building
Parkway at Twenty-first Street
Philadelphia, Pennsylvania 19103

EVALUATION OF THE HOLOCAUST: A TEACHER RESOURCE

Date _____

Your Name _____

School _____

Comments:

(Use other side of this page for additional comments.)